The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.]

"The Church of the Living God, the Pillar and Ground of the Truth."

[VOLUME XXIII, NO. 19.—WHOLE NUMBER 1164.

JOHN HECKER, PROPRIETOR.

NEW YORK, SATURDAY, JULY 9, 1853.

{AT No. 111 BROADWAY,
IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church	at 9 A. M. and 3 P. M.
St. Luke's Church	7 " 5 "
Church of the Nativity	9 A. M.
Church of the Annunciation	8 "
[Sunday services, 10½ A. M. and 4 P. M.	
Church of the Holy Communion	8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]	
Anglo-American Free Church of St. George the Martyr,	at 8½ A. M.
Church of the Transfiguration	½ to 9 A. M. and 6 P. M.
St. Luke's Church, Brooklyn	8½ "
[On Festivals and Fasts, a *second* service at 5 "	
Grace Church Brooklyn Heights	8 A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR JULY.

10. Seventh Sunday after Trinity.
17. Eighth Sunday after Trinity.
24. Ninth Sunday after Trinity.
25. St. James the Apostle.
31. Tenth Sunday after Trinity.

For The Churchman.

LINES
FROM AN ABSENT MAN TO HIS FAMILY.

God bless and keep thee, dearest wife,
And be thy ceaseless home and hope;
Be Christ to thee the grace of life;
His Spirit cheer and bear thee up.

God bless thee, Moore, my eldest born,
And take thee for His own dear son;
Guide all thy ways in life's sweet morn,
And keep thee till thy race is run.

God bless thee, Willie, and e'en now
Regenerate thy inmost soul;
Bedew with grace thy childish brow,
And sway thy heart with loved control.

God bless thee, Henry, baby dear,
And new-create thine infant days;
Restrain from sin, dry sorrow's tear,
And form thee for His endless praise.

Oh, Father, for Thy Son's dear sake,
My wife and children guard from ill;
Their daily bread in mercy break;
Their souls with living manna fill.

My wife's undying husband be;
My children's father day by day;
And may their grateful lives to Thee,
The living sacrifice repay.

And though Thou drive us far apart,
Upon this pilgrim world of Thine;
Oh, keep us ever one in heart
O'er distant lands, or ocean brine.

And though our days in pain be past,
Yet bring each wanderer back to Thee,
That round Thy heavenly throne at last,
Our everlasting home may be.

SIMEON AND THE "EVANGELICALS."

The subjoined article is from the editorial columns of the Philadelphia *Register*. The discriminating reader will hardly fail to conclude with us that the thing is well done. We hope special notice will be taken of the fact, which was known to us before, that Bishop Meade, in his pious preparation from the Works of Simeon, entirely omitted a most important part of Simeon's view touching the sacrament of baptism. Which is but a fresh instance and proof, that anti-Churchmen, whether in the Church or out of it, hold nothing so much a matter of conscience as the inculcating their own opinions; for which cause they dare not suffer any man to utter his own thoughts in his own way, but must still *improve* every one's teachings up to that pitch of perfection which themselves have had the grace to attain. Their tenderness of conscience cannot bear that even one of their own men should speak, unless his speech be first reformed and remoulded after the pattern of their thoughts: he must speak just as they would have him, else he must be gagged; the trouble with them apparently being, that they have no faith in anything but their own minds.

So far we have spoken of the early training of Simeon, a theme the more worthy of attention, inasmuch as it shows the simple farce of the old *Ecclesiastical routine*, unassisted by any particular unction on the part of those who conducted it, and made repulsive even by their chilling apathy and irreverence. Notwithstanding these serious draw-backs, it proved a tower of strength to the young enthusiast. At a time when his mind was awakening with fearful rapidity, and a movement was going on in the Church which drove thousands from her altars into the ranks of schism, the Liturgy alone, and the daily Common Prayer,—almost confined, alas! to the precincts of the Universities,—were girding him, in a measure, with those "bonds of the Gospel," that calm conservative temper, without which the most genuine and devoted earnestness leads merely to fanatical confusion.

We could certainly wish that the Churchmanship of the period had been commended to young hearts by a more manifest life and unction. In that case, it would have exerted something more than a restraining influence. It might have guided, as well as controlled, the Evangelical movement. It might have led the master spirits of the day to work less by excitement, and more by solid building up; and, in this way, might have brought all parties of the Church into useful co-operation.

As it is, we have much to be thankful for. Simeon was not all that he might have been. But he was one, nevertheless, of a zealous band, which stood in the wide breach that Wesley had made, and though they failed, and, indeed, hardly attempted to repair the bulwarks, succeeded, at least, in preventing myriads of others from abandoning the fold of the Church of England.

Simeon, indeed, was no theologian. His early studies, so far as we can gather, were confined to the devotional works of a few sound divines,—such as Bishop Wilson,—and to the popular writings of his day. He read Hervey's lucubrations, and got into some "trouble of mind respecting saving Faith." From this he was rescued partly by his own good sense, partly by "Archbishop Sharpe's Casuistical Sermons." He fell, also, into some "difficulties about the doctrine of election." He seems, however, to have cut the knot very quietly, and "was content," as he says, "to be ignorant about innumerable things." These difficulties had in the main a good effect, for they led him to lay down the principle, that a "*simple exercise of faith* is the only way of attaining divine knowledge." "A child," says he, "receives every thing first upon the authority of his teacher, and thus learns the very first rudiments of language; he does not say, how do I know that *a-b* spells *ab?* No, he calls things as *he is taught to call them*, and then, in due time, he sees that these things *are not the arbitrary dictates of his master, but exist in the very nature of things;* and thus in time he comes to see a beauty and propriety in things which were at first no better to him than senseless jargon."

He seems never to have applied this principle *consciously* to the teachings of the Church. He applied it, however, with considerable fairness to the plain text of Scripture; and in this way became reconciled to expressions in the Prayer Book, which many of his own school still find grievous eye-sores. Thus, in his "Defense of the Baptismal Service,"—we have to quote here from the larger work, this not being found in Bp. Meade's abridgement,—he makes the true and obvious distinction between *birth* and *growth*, the beginning and the progress of Christian life. He next proceeds to show, "*Whether* God *does always accompany the sign with the thing signified*," that though there may be "room for difference of opinion," yet, on the other hand, "it cannot be positively decided in the negative"; "and, *if we appeal, as we ought to do, to the Holy Scriptures, they certainly do, in a very remarkable way, accord with the expressions in our Liturgy.*" This he shows with many irrefragable proofs. Thus, to quote once more his own language, —"St. Peter says, 'Repent and be baptized every one of you for the remission of sins'; and in another place, 'Baptism doth now save us.' And speaking elsewhere of baptized persons, who *were unfruitful* in the Lord Jesus Christ, he says, 'He hath forgotten that he was purged from his old sins.' Does not this very strongly countenance the idea which our Reformers entertained, '*That the Remission of our sins, as well as the Regeneration of our souls, is an attendant on the Baptismal Rite*'!"

He concludes with some just reflections, though rather more severe than he usually indulged in, upon the "Refinements of Calvin," which, he says,—"Have driven multitudes from the plain and popular way of speaking, used by the inspired writers, and have made them *unreasonably and unscripturally sqeamish* in their modes of expression."

The great fault of Simeon, as a theologian, was his indiscriminate contempt for what he calls *human systems* and human opinions. He forgot (as is often the case with men of ardent minds), that his own opinions were human as much as other people's. Accordingly he had little reverence for the old divines. He seems never to have read them, or at all events to have profited little by them. As some men preserve the originality of their ideas, by carefully abstaining from consulting others, and so think themselves original, just as the ostrich that hides its head in the sand considers itself hidden, on a similar principle Simeon seems to have aimed at a theology peculiarly his own. Though practically one of the most systematic of men, he had a morbid dread of "systematic accuracy." To avoid this bug-bear, he studied few great writers. He devoted himself to "Brown's Self-interpreting Bible." He was ambitious to draw out from the sacred volume a *Scriptural* theology. As if the Church from the beginning, and all its hosts of learned and saintly theologians had done nothing in this way, he embarked on the mighty undertaking with all the zest of a new discovery. The result on the whole was better than could have naturally been expected. His *Scriptural* theology, apart from the question of its orthodoxy, is, for all we can see, very much like other theologies. It is not quite so systematic. It is not so well digested. Above all, it is less comprehensive than that which we learn from the old theologians, and omits many things which ought to have been included. Still, all things considered, it has great merit; and if we do not revere it as peculiarly Scriptural, it is because we are now at such a remove from Mr. Simeon, that *his* system, like Laud's, or Hooker's, or Calvin's, or Augustine's, is capable of being treated as simply human.

Like most of the active men in the movement of his day, Simeon seems to have given little thought to Ecclesiastical subjects. While travelling in Scotland, he preached in the Kirk, without using the Liturgy, and gave as his reason, that the Kirk was there *the Established* religion. On the same principle he might have exchanged pulpits with a Hindu brahmin. We will not dwell, however, on this part of his divinity. He had received a strong bias from the temper of his times, and occasional irregularities of this kind mainly show what he might have been, had he not been brought up in a conservative system. For the rest, he loved the Church of England. He had a fine appreciation of her noble Liturgy. And though affection of this kind is a poor substitute for attachment to the Church on *principle*, so far as its effects on others is concerned, it answers, nevertheless, for present purposes, and the man who loves the Church, without *believing in her*, will often be for life her devoted servant. Affection, however, is not transmissible. Principle, alone, is capable of being handed down. The master can transfer to his disciples his doctrines, his reasons, his settled convictions. His preferences and feelings, however earnest they may be, are spilt on the sand when the golden vase is broken; and "the Church of our affections" is no more apt than any other to be the Church of our children or disciples.

To this cause we attribute it, that so few of the followers of the Evangelical chiefs showed any sort of reverence for the Ecclesiastical bias of their teachers. Wesley, we believe, had a heartfelt preference for the Church, and retained his affection for it even to the last. It is needless to say this was not the case with his followers. If Wesley had had in the same way merely a *preference* for the doctrine of "sensible conversion," he would never have been the leader of a sect. We cannot bind others with a doctrine that binds not ourselves. To wield a truth effectively, we must hold it firmly: and to hold it firmly, we must believe in it and love it, forsaking all others, and clinging only to that.

This uncompromising attachment to "the Pillar and Ground of Truth,"—grounded on a sense of *right* and *wrong*, of *truth* and *error*, in Ecclesiastical as well as strictly Evangelical questions, Simeon seems never to have possessed, and so far as we can judge, it entered not even into his thoughts. We mean, again, that he possessed it not consciously. Practically, from the force of early habit, he set a high value upon the "distinctive features of the Church;" and his devout reception of the Sacrament, and even of the elements that remained over, his "solemn and reverent behavior at St. Mary's," his fine appreciation of the services generally, exposed him to ridicule from some of the Clergy, and on the part of others, to a suspicion of being, "actuated by a creed [illegible] what Simeon was, and what he taught. For himself we may affirm, that he took the Prayer Book as it is—daily prayer, baptismal regeneration, and all—despising not the least of its commandments. By not making these things a part of his *positive teaching* he allowed others to despise them, and fostered a spirit, which, in its zeal for the golden eggs of "vital religion," sacrifices the poor bird to which we are beholden for them.

In this respect mainly Simeon differs from such Churchmen as Bishop Wilson. The Bishop, like all the great and saintly Catholic divines, was ardently and earnestly Evangelical. The name of Jesus was to him the precious ointment that flowed down from the head of the High Priest, even to the border of his raiment. He loved that Holy Name, he exalted and magnified it. He was not, therefore, for that reason, the less jealous, but rather the more jealous, for the positive institutions of the Church. Believing the Ecclesiastical system to come from the same divine Hand as the Gospel, and to be fearfully and wonderfully made, as the Body, the Fulness, the Pillar and Ground of the Truth, he cherished and defended that system; he saw its admirable harmony with the Gospel; and so, in his life and teachings was an Evangelical Churchman, a Catholic Christian—the noblest name, we believe, that has ever been coveted on earth.

We have much we might say on this branch of our subject, but other topics await us; and we must pass to a less controverted theme, the acts and labors of Simeon.

NEW FORM OF PROGRESS.

We copy, below, from the *New York Daily Times*, two articles, which, we must think, are worthy our most serious consideration, both as members of the Church of Christ, and as citizens of a free Commonwealth. The subject, we confess, may well be thought to touch us so nearly as to disqualify us for giving an equal judgment; and to pronounce upon it might look too much like acting as judges in our own case. Nevertheless, we cannot forbear to state, that the idea of legislating such a transference of property, and of accumulating and concentrating, by special enactment, such a vast body of wealth in the hands of one man, and those hands, too, owning a paramount allegiance to a foreign power,—such an idea is one that we do not like to look in the face. If our State can be won to such a measure, it may well be said that the history and experience of the past have been of but little use to us. As to the Romish Hierarchy, it is manifestly vain to suppose that any thing less than the wealth of all the world can fill up the cistern of their lust.

The Catholic Trust Bill in the Senate.

To the Editor of the New York Daily Times:

I desire to call your attention to the bill introduced by Senator Taber, and now pending in the Legislature, authorizing the Bishop of the Roman Catholic Church to hold church property as a trustee, for the purpose of correcting some misstatements which were made by various members in the course of the debate, which are calculated to place our Protestant denominations in a false light before the public. The mover of this bill made special allusions to the Reformed Dutch Church as having asked and received a favor tantamount to this; and conveyed the impression that their method of holding property was equally objectionable with that of the proposed bill. Thus he sought to enforce the *non sequiter*, that because special privileges had been granted in one case, as he affirmed, far greater ones should be given in another.

Now, there is not the least shadow of a resemblance between the present bill sought to be passed, and the method by which the Reformed Dutch Church holds property.

This bill proposes by the formal act of the people of this State to invest the Archbishop of this Diocese of the Roman Catholic Church with all the property belonging to that body; not only the colleges, theological seminaries, schools, convents and nunneries, which may be considered its public property, but also the particular property of every individual congregation of that body will, as a matter of course, should this law be passed, become vested in the person of the Bishop; and that too, whether the people so elect or not.

Now, there is nothing like this in any Protestant body, that we know of, unless, perchance, it be the Methodist Episcopal Church, where the Conference sometimes assumes the position which this bill assigns to the Roman Catholic Archbishop.

The Reformed Dutch Church have nothing in common with this at all. They have a Board of Corporation, consisting of five persons, but one of whom is a clergyman, and all of whom are elected for a term of years by the General Synod,—not to hold all the property belonging to the churches of that denomination—but to hold, as trustees, the property vested in the General Synod, for education and kindred objects. This board report their proceedings in full every year to the General Synod, by whom their action must be endorsed, in order to be authoritative.

This board have no control over the property of individual congregations in that body whatever. That is vested really in the particular congregations, each one of whom, through the male communicants of the church, elect the consistory, who act as their trustees, and account, from time to time, to the congregation. This is the case with the great majority of their churches. There are a few which are called "Close Corporations;" in which the consistory is vested with the power, either of nominating or appointing their successors. The Constitution requires that one-half of the consistory should thus be appointed every year, and after their election, their names must be published for three successive Sabbaths before their installation, to afford opportunity for any who may feel impelled to do so, to object to their fitness for the office.

Even in what is called the "Close Corporation," it is not general, affecting the whole body, but simply the particular congregation; and, even then, the people have the veto power.

Now, here we have in the Reformed Dutch Church a General Board of Corporation, acting as trustees for the educational and general interests of the body, and about 350 individual Boards of Trustees, who act for the churches they represent, and, so far as their property is concerned, are entirely independent of one another, and over whom the people have direct control in nearly every case.

The whole of this responsibility, which is thus subdivided and made strictly accountable, is made, by the proposed bill, to centre in one man—the Bishop of the Diocese—so far as all the property interests of the Roman Catholic Church and its congregations are concerned. The customs of the Presbyterian churches are, in the main, coincident with those of the Reformed Dutch Church. The trustees of the General Assembly, some thirteen in number, hold the property donated or bequeathed for the public interests of the body, while every individual congregation elects trustees to hold its property—subject to the control of that people alone. The customs of the Congregationalist and Baptist Churches, and, in fact, of nearly all the Protestant churches in the land, respecting the holding of property, are mainly coincident with those we have named. We have spoken of these so particularly, because they were specially referred to and singled out by the advocates of this bill as specimens of what they desired to accomplish by it. But there is no similarity between them whatever, as we have shown.

We hope our legislators will consider the subject in all its bearings before they commit a power of such magnitude to one man, to be wielded by him during life, and who will be responsible to none of that vast number he calls his flock. This would be worse than uniting the purse and the sword, and will be a long stride towards the union of Church and State, under the very plea of divorcing them.

The friends of this bill advocate it on the ground that the Bishop already acts upon the principles which it sets forth—that he now holds in his individual name nine-tenths of the property of all the Roman Catholic churches in this State, which he is obliged to transmit by will! Well, suppose he does? Suppose that by refusing to consecrate churches, or induct priests into them, until the title to the property is deeded over to *him;* or that, by a similar system of spiritual tyranny, he is gradually absorbing everything into his own hands, and building up a grand hierarchial monopoly, similar to the despotims which now grind down the masses in the Roman Catholic countries of Europe—is this fact a reason why the Empire State should assist him, should give her *imprimatur* to his doings, and endorse and legalize them? Why divide such an unenviable responsibility with him? Why not let him bear it alone, and stand up in the face of our free institutions—before the millions of freemen in this land, and in the light of the nineteenth century, and face the responsibility which such acts merit?

The Bill for Ecclesiastical Trusts.

To the Editor of the New York Daily Times:

The remarks in your paper of this morning on the Roman Catholic Bill, are wise and true. Still, as far as I have observed, the danger and illegality [illegible] your vigorous and imperfectly appreciated [illegible] press the real state of the case on the public and legislative attention. The *seeming* is not the *reality;* a remark which holds good with all the organization and movements of the Roman Catholic Church on our social and political estate. It appears to be a *mere form* to enable the Roman Church to do more safely and conveniently what she does, and will continue to do, without the Act. The "Archbishop of New York" holds all the property of the Church under his jurisdiction; and in reality, in a very absolute and personal control. He is officially extending that possession, and strengthening that ecclesiastical tenure every year. The law does not now recognize the Bishop and his successor as a *Corporation sole*. In consequence, he is obliged to resort to some plan like the following: He makes a will, or executes a deed, bequeathing the property to his successor, and vests it in trustees, whose duty is to make the legal transfer; and with this act their power virtually ceases. This is obviously troublesome and hazardous. The property of the Church is too much under individual power; and there is liability to fraud and mistake in the transfer. Hence comes the need of the Statute which constitutes the Bishop and his successors a perpetual corporation, and the tenure of the property, vested in them, a legal and inalienable right.

The *seeming* here is, that it might as well be granted, and that made legally secure for our Roman brethren, which, at present, is open to hazard. Were it any other body, this could not be done, and no essential evil grow out of it; because in no other Church, or religious body, is the property concentrated in one official. They are aggregates of independent corporations, created and governed by the Act provided for that purpose; which act restrains the amount of income. In the Roman Church, all this is evaded, and unlimited property and income—held without responsibility to legislative check—is vested in the control of one spiritual headship.

But the *reality* is even worse. It is actual MORTMAIN, and every evil from that frightful tenure will be realized, if this Act is passed. The Roman Catholic Church is a *dead hand*. It holds forever, what it gets, to the religious uses and purposes. It cannot transfer, so that it shall change hands, and again revert to any temporal or common use. It is constantly accumulating. The amount now held in this State, could it be computed, would shock the reflective mind, and create intense alarm for the results. It would dwarf every other mammoth monopoly. The "Archbishop of New York," in his perpetual succession, may suck in half the landed estate of the city—clutch it in his hand, *dead* for release, *living* for power. The Roman Church is a *government*. For its members I have respect, and certainly would do nothing that should abridge the freest and happiest exercise of their religious opinions. From its dogmas I should have no apprehension in a free propagation on their merits. For its concentrated invincible Government, which acknowledges and pays only a secondary allegiance to any temporal government, I have a deep and growing dread. No Protestant freedom of inquiry and truthfulness can resist it. That subtle Church will take upon her lips all the words of the freest heart, and will allow her members, apparently, to hold and joy in the same sentiments. She places herself in all her aggressive requests—whether to keep the Bible from the people—overturn the Common Schools, in order to make the share of the money tributary to their own use—influence our elections, or legalize her vast mortmain possessions—in all these, and those demands, large and more portentous, yet to come, the Roman Church puts herself on seeming ground of great principles, which are artfully pleaded, and which we would bite off our tongues rather than repudiate, but which we feel, instinctively, are only instruments in her hands, to strengthen the power, and augment the influence of a religious Despot, which must cease to be, before it can cease to crave, and appropriate all power—spiritual and temporal.

No Mortmain.

* * *

Bishop Andrews and Bishop Neile.—In the high offices Bishop Andrews filled, he conducted himself with great ability and integrity. The crack-brained king, who scarce knew how to restrain his profaneness and levity under the most serious circumstances, was overawed by the gravity of this prelate, and desisted from mirth and frivolity in his presence. And yet the good bishop knew how to be facetious on occasion. Edmund Waller, the poet, tells of being once at court, and overhearing a conversation held by the king with Bishop Andrews, and Bishop Neile of Durham. The monarch, who was always a jealous stickler for his prerogatives, and something more, was in those days trying to raise a revenue without parliamentary authority. In these measures, so clearly unconstitutional, he was opposed by Bishop Andrews with dignity and decision. Waller says, the king asked this brace of bishops,—'My lords, cannot I take my subjects' money when I want it, without all this formality in parliament?' The Bishop of Durham, one of the meanest of sycophants to his prince, and a harsh and haughty oppressor of his puritan clergy, made ready answer,—'God forbid, Sir, but you should; you are the breath of our nostrils!' Upon this the king looked at the Bishop of Winchester,—'Well, my lord, what say you?' Dr. Andrews replied evasively,—'Sir, I have no skill to judge of parliamentary matters. But the king persisted,—'No put offs, my lord! answer me presently.' 'Then, Sir,' said the shrewd Bishop, 'I think it lawful for you to take my brother Neile's money, for he offers it.' Even the petulant king was hugely pleased with this piece of pleasantry, which gave great amusement to his cringing courtiers.

Eighth Annual Report of the labors of the Rev. John P. Robinson *among Seamen in the port of Boston, presented by him to the Corporation of the Free Church of St. Mary for Sailors, of which he is Rector.*

It is with feelings of devout gratitude to God, whose blessing has enabled us to go on with increased means of usefulness among our Brethren of the Ocean, that I present my Eighth Annual Report.

Though the past eighteen months have been marked by great trials and anxieties to me personally, and to you as a Parish, nevertheless, *the cause* to which we have devoted our all, of carrying the Gospel in the Church to Seamen, has advanced with a firm and even step. The misrepresentations which have been made of our course as a Parish, however, call for some little notice.

While the Rector of this Parish was in the employment of the Board of Missions to Seamen, the idea of a more permanent organization was often remarked upon by the Missionary, and met the favor of the Board and the Right Rev. Bishop of the Diocese. The wish that a building might be set apart for the worship of the Father, Son and Holy Ghost, for the particular accommodation of the maritime population, was expressed in the Bishop's Convention Address in 1846, and was often recurred to in connection with the labors of the Missionary. The Board, as early as 1847, expressed their hope that a permanent maritime parish would be the result of their Missionary's labors. The anticipations thus cherished and expressed by all concerned, prove to have been founded in a just appreciation of the true principle in which such enterprises should be formed and conducted. The experience of the Rector since this Corporation was formed, shows conclusively that the regular parish organization is much better adapted to the work than the other method, affording many more facilities for systematic action, and promising more fruitful results. I take this occasion to assure this Corporation, and through it my Bishop and all my Brethren, that I have endeavored scrupulously to abstain from the temptation so common to those who commence new parishes, viz., the undue solicitation to churchmen, to leave their accustomed places of worship, to abide with me in order to build this parish at the expense of any other. Whatever, in the course of a ministry of twenty-five years, has become personal and peculiar to myself, I have claimed the right to avail myself of in my present sphere of labor. Beyond that I have not sought to go, and while I record with gratitude the increased and increasing attendance of Seamen upon my ministrations, and the growing confidence of the community in the value of my own labors, it will be a pleasure to me to believe, that even among the class for whose benefit this parish is particularly designed, there is room for more than one to labor with advantage, if such labors are conducted in the proper spirit, and by those who understand the Sailor and can make themselves understood by him, so that hearts may speak, heart to heart. The pious wish of the Bishop of this Diocese, above referred to as expressed in 1846, has so far been realized, that the building in which this Parish now worship, has been purchased by a member of the Corporation, who hopes to see it in due time solemnly set apart to the worship of the holy and ever blessed Trinity. This is one reason, perhaps, why the Parish should insist upon being admitted to union with the Convention. That would seem to be a preliminary step.

A number of families, connected with maritime interests, have attached themselves to the Parish. Communicants 69. 13 persons have been confirmed by the Bishop, and as many more have been ready and desirous of the same holy rite. The Rector has baptized 27 persons, and attended 36 funerals. He has visited the Marine Hospital at least once a week, and has been in attendance at his office every day to minister to the sick and destitute.

Since November 1851, he has distributed [illegible] besides 576 Testaments in [illegible] and papers. All these have been given to Seamen about to sail. He has also given 415 pieces of clothing to shipwrecked and destitute Seamen.

On Christmas Day 35 poor families were presented with a turkey, half a bushel of potatoes, and a package of tea and sugar, each.

One hundred and fifty dollars have been expended by the Rector for the relief of destitute Seamen and others.

From the beginning of my ministrations to Seamen, I have sought to relieve the necessities of the shipwrecked and unfortunate, as well as to provide for their spiritual wants. This relief, in amount, will bear comparison with that afforded by any Society in either of our large ports.

All articles of clothing, books, money, &c., have always been scrupulously appropriated according to the direction of the donors.

The aggregate of distributions among Seamen since February 1845, is as follows. Bibles in English and other languages 6,372. Testaments ditto 3,837. Prayer Books 5,002. Religious books 8,840. Total of Bibles, &c., 23,651. Whole amount of Clothing, &c., 2,253 pieces. In numerous cases cheering evidence of God's blessing on the seed cast upon the waters has been afforded, to encourage the belief that this work has prospered in our hands, and much more so under this Parish organization.

John P. Robinson, Rector.

Boston, June, 1853.

N. B.—The Free Church of St. Mary is on Richmond street, between Hanover and Salem streets.

The Corporation of St. Mary's, in calling the attention of their fellow Churchmen and other citizens to the above Report, feel it their duty to state that the Rev. Mr. Robinson has ministered among Seamen in this city over eight years, and is wholly devoted to his work. He is esteemed as peculiarly fitted for this department of Christian service.

The Corporation of this Church unanimously bear witness, that, during the whole of the above period, he has ever manifested, in an eminent degree, those qualities which belong to a faithful minister of Christ's Holy Gospel. The facts above stated show that so many elements and opportunities for real usefulness to Seamen, as his Parish presents, are seldom found. They commend him and his cause with the greatest earnestness to the public, and especially to those who realize the extent to which this country is indebted to its Seamen for its prosperity, and seek to find a proper channel to express their gratitude by means of judicious and discriminating charities, carefully dispensed.

Contributions may be sent to the Rector, or to either of the following gentlemen.

W. F. Otis,
Francis Dana, Jr.,
Henry T. Parker,
Alexander Fullerton,
Benjamin T. Codman,
John P. Tarbell,
Joseph Burnett,
J. Chickering,
Richard H. Salter,
Peter Wainwright,
Wm. W. Morland,
S. B. Thompson,
Fred. S. Ainsworth,
John L. Whipple,
Henry M. Parker,
Kimball Gibson,

Corporation
of the
Free Church of St. Mary
for Sailors.

Boston, June, 1853.

* * *

Family Worship.—When we reflect, that all we possess, all that we desire, is the gift of our God,—that we are dependent on him for our life, and every blessing which renders life comfortable,—when the health of our families, and every domestic enjoyment, flow from the Giver of every good and perfect gift, surely we cannot think it too much to consecrate to His service a few moments every morning and evening for domestic worship? How pleasing to see a master erecting in his house an alter to the God of Israel! The cares and vicissitudes of life for a short time flee away, and the sacrifice of holy devotion ascends; while the band of worshippers unite in fervent prayer to Him whose they are, and Whom they delight to serve. In that house God is honored; there His ark finds a resting-place; there a temple is consecrated to His service; and there He commands His blessing, even life for evermore. When morning dawns, they unite in thanking God for the kindness which has shielded them through the night, and imploring the same kindness to shield them through the day. When evening returns, they bow together at the footstool of mercy, grateful for the goodness which has attended them through the day, and entreating the same goodness to guard them through the night. In the morning, prayer unlocks the treasures of heaven to their souls; in the evening it secures them under the protection of Omnipotence.—*Rev. J. Clarkson.*

* * *

He that is of a teachable temper, will submit to the rules of the Gospel in their plain and obvious sense: and he that will not do so, will run into endless errors even as much as if the Gospel had never been preached.

* * *

The saying so often quoted, 'The schoolmaster is abroad,' originated with Lord Brougham. In one of his speeches it is thus introduced: "Let the soldier be abroad if he will; he can do nothing in this age. There is another personage abroad—a person less imposing—in the eyes of some, perhaps, insignificant. The schoolmaster is abroad; and I trust to him, armed with his primer, against the soldier in full military array.

CHURCH ARCHITECTURE.

An interior view of an English Church. What a feeling of soothing calmness, more than earthly, and often also of religious awe, comes over us directly we enter one of our old churches! It seems to put us at once into a holy frame of mind, and to prepare us almost irresistibly, with a suitable feeling of devotion, "to worship, and fall down, and kneel before the Lord our Maker." Now, how can we account for this? It is owing, doubtless, in a great measure, to what are called "the associations of the place"; which means, the thoughts of the sacred uses to which alone the church is put, and the memory of all the precious blessings we ourselves have from time to time received there, in prayers, psalms, hymns, lessons from Holy Scripture, sermons, and the life-giving or strengthening and refreshing grace of the two great sacraments of the Gospel. There, perhaps, we were babtized in infancy, catechized in childhood, confirmed in youth, received our first communion, were first convinced of sin, and brought to repentance, and comforted; there too we were united, once for all, to our dearest friend in the bands of holy wedlock, offered up thanksgiving for deliverance under sorest trial, brought one by one our newly-born offspring to the sacred font, wept over nearest relatives and friends departed, whose dear bodies are now laid asleep "in the sure and certain hope of the resurrection to eternal life," within the consecrated green adjoining. Even if it be not in fact the very same church in which these most touching and hallowing events of our past life have been vouchsafed to us, yet one church is so like another church —"the same and not the same," as it has been beautifully said, "go where we will, ten thousand shrines, *all one*"— there is such a *family likeness* between them—the same nave, chancel, aisles, tower, altar, font, pulpit, and the like, that the same good and happy recollections are almost sure to come unbidden into our minds, whatever may be the church we enter; and these, together with the deep thoughts of Whose house it is, into Whose presence we are brought there, how blessed, and yet how very awful a place it is, "none other than the gate of Heaven"—all this is what we mean by its "holy associations."

But this alone surely does not account for *all* the devout feelings which in such a place generally affect us. No; perhaps it will surprise some of you to be told that, no doubt they are owing also, in a great measure indeed, to what, in one word, is called *Church Architecture;* that is, to the way in which the different parts of the building are constructed —the shape of the arches, roof, and windows, the arrangement of the pillars, the height, size, and proportion of the church, and so on. Tender-hearted persons have been known to burst into tears, and have felt ready to cast themselves upon the ground, overcome with emotions of intense joy, and love, and wonder, simply on entering one of our old, grand, and beautiful cathedrals or minsters, such as Westminster, Canterbury, or York; and, in truth, these, and all our old churches, were built on certain principles *for the very purpose* of exciting, in some degree, such feelings—feelings of a Christian kind—feelings leading up the soul to heaven and to God. These *principles* of church architecture were gradually found out, and brought to perfection by thoughtful men of old; and this at once explains why all our old churches are so much alike, and why they and all our new ones which are built upon the same principles, have such a soothing and sanctifying effect upon the mind. Of course, no one will pretend, for a minute, that the same sort of effect is produced upon entering the four bare whitewashed walls, with their staring sash-windows, of the meetinghouses, one so commonly sees. Therefore, it is not *merely* owing to the associations of the place. Indeed dissenters are beginning to find this out, and to build their places of worship upon principles of ancient Christian architecture; in other words, [illegible] have studied out the subject for themselves, and have found great delight and edification in the task; just as those who understand drawing or music can enter into the merits, and enjoy the beauty of a good picture or melody all the more on that account; so these persons have a nicer sense and a keener relish than others for the beauty of our old churches, and have so grown more and more to love them, and the worship within their walls; and one immense good practical effect of all this, has been the removal of late of many disfigurements and inconveniences from the interior of our churches, and a restoration of their ancient comeliness and suitableness to prayer and praise.—*Penny Post.*

* * *

Truth stranger than Fiction.—The *Buffalo Courier* relates the following circumstances connected with the recent murder of a man named Beatson, in Ohio, which mark it as one of the most extraordinary affairs recorded in the history of crime:

Less than a year ago Beatson, the murdered man, Parks, his supposed murderer, and a person named Gee, came over together in the same ship from Europe. Beatson and Parks had comparatively little money, while Gee was known to have had several hundred dollars. With this he came to Erie county, and deposited a portion of it, six hundred dollars, in the Buffalo Savings Bank. The place of its deposit became in some manner known to Beatson, who resolved if possible to obtain possession of it; but how to accomplish that object was a matter not so easily determined. A plan, however, was devised, and its execution at once entered upon. Ascertaining that there was in the city a young Englishman, who also came over in the same ship with Gee, Beatson found him out and introduced himself as Gee's brother, and succeeded so admirably in convincing his new acquaintance that such was the fact, that he went with Beatson to the Bank and introduced him as such to Mr. Howard, the Secretary. Beatson then produced a letter, previously prepared of course by himself, purporting to be written to him by Wm. Gee, stating that he (W. G.) had just purchased a farm near Buffalo—had paid three hundred dollars on it, and needed six hundred dollars more, in gold; that he was unable to come in person to Buffalo and draw it from the Bank, in consequence of having been injured by a kick from a horse, and had therefore deputed his brother to get it for him.

Under this state of things—being properly introduced—Wm. Gee being unable to draw a check—the story seeming altogether probable, and circumstances not suggesting any suspicion, the Secretary concluded to pay the six hundred dollars, and drew a check for that amount on Oliver Lee & Co.'s Bank. Before delivering the check, however, the Secretary wrote a receipt for the money, which the supposed brother was requested to sign. This Beatson declined doing, alleging as a reason that he could not write. He did, however, make his *mark*, which was witnessed by the person who introduced him. Putting the check in his pocket, he proceeded to Oliver Lee & Co.'s Bank, presented it to Mr. Mercer, the teller, saying he desired to have gold. Mr. Mercer said he could not pay gold on the check, except at the usual premium, or unless Mr. Howard should request it. The cool individual said he would take it back and have Mr. H. do so. Back he went to the Savings Bank. Mr. Howard assented to his request, and inserted in the check, "pay in gold," and with this Beatson returned to the Oliver Lee Bank, obtained the gold, and took his departure. The next that was heard of him was, that he had been murdered, and that Parks was arrested for the crime.

Another curious incident in this singular history is, that there was found in Beatson's pocket, after his murder, a paper stating that the gold belonged to William Gee; but not more extraordinary than what follows: After Park's arrest, this paper came into the hands of the District Attorney of Summit county, Ohio, where Parks is now undergoing trial. That officer immediately wrote to William Gee, making inquiries in reference to Beatson, as to the truth of what was stated in the memorandum; but just before the letter was received, Gee was *killed by the accidental discharge of a gun.* When the letter arrived, it was opened by the landlord of the tavern where Gee had been staying, who at once hastened to the city to ascertain the facts.

Strange indeed, is the web of human life. Of these three persons, who a short time before were fellow passengers on the voyage to this country, one robs a bank of $600; he in turn is murdered by a companion, and the third, whose money was the cause of it all, is hurried to another world by the accidental discharge of a gun. The supposed murderer is now on trial for the offense; and the evidence against him is said to be very clear.

"—— Murder, though it have no tongue, will speak
With most miraculous organ."

* * *

Man's Weakness God's Strength.—The man whom we see brisk and lively to-day, so that we admire, and perhaps envy his health, within a few days hence we may hear sad news of, that he is either sick, or dying, or dead; and from being the object of admiration and envy, becomes on a sudden the object of our pity, grief, and sorrow. And it is a common observation, that many valetudinarians, many sickly persons, that scarce ever in their lives knew what health was, have yet outlived and trod upon the graves of those who have enjoyed it in the greatest perfection. These very frequently, either by a fever suddenly kindled in their blood or spirits, or by a surfeit taken in confidence of their strength to bear strong drink, or to digest the greatest load of meat; or by a fall, or some surprising accident, posting to the gates of death; to which the other march by the slow and leisurely paces of a long and lingering infirmity. Indeed God himself delights to show his strength in man's weakness, and his strength against man's strength; to teach us that we should not despond in the former, nor depend and trust in the latter.

* * *

Ethiopian Logic.—During the recent rush of officer seekers at Washington, the hotels found their stock of waiters entirely inadequate to the demand of their over-run establishments. A party of gentlemen, at one of these houses, found it impossible to get waited upon, so they adopted the expedient of hiring three slaves for a period of ten days, to wait upon them at table, and do their bidding generally. One of this number of darkies was very nearly white—so white that he saw fit to put on airs, and assume a superiority over his companions. This superiority not being admitted was the cause of frequent discussions among the trio, some of which were overheard. On one occasion, the white darkey declared himself an Irishman. "My fader was an Irishman, and my mudder was an Irishman," said the darkey. "What o' dat, you nigger," responded one of the others, "you'se born down here in Maryland, wid de rest de niggers." The Irish darkey scratched his head a moment, and then exclaimed, "W-w-well! 'spose a cat kitten in de oben, does that maka 'em bread?" His antagonist was floored, "amid skreams of lafture."—*Springfield Republican.*

* * *

A Quadruped Chicken.—The Germantown (Pa). *Telegraph* publishes the following extract from a letter of a gentleman of Columbia to a citizen of Germantown: "One of my Shanghai hens has a few chicys, hatched a few days ago, and one of them, which toddles about and eats heartily, and seems to thrive, *has four legs.* For the first day "Quaddy" (as we call him, from quadruped), did not know which pair to go upon. The hind pair made him rear up, and the front pair made him kick up. But, after balancing the thing in his mind over night, he settled down next morning on his 'all fours' boldly, and persists in that mode of locomotion."

COOLIES IN GUIANA.

A letter has been recently received from the Rev. W. H. Brett, requesting the Society to send a teacher who could talk to the Coolies of Guiana in their own language. Numbers of these natives of India are brought to Guiana every year; some are Hindoos, some Mohammedans, but very few Christians. They work for a few years on the plantations, and are then removed and succeeded by others. Their languages are peculiar to themselves; and very few of them stay long enough in South America to be able to acquire any knowledge of the religion of Jesus. Besides, the heathen rites and customs which they bring from Asia, and keep up among themselves, have a very bad effect on the negro population of Guiana, before whose eyes Indian superstition is thus continually brought. Many of them work in Mr. Brett's parish. He writes thus:—

"The Sirdar on Plantation Lima, a respectable man, named Gopaul Singh, invited his people to meet me on those occasions. Two or three, who best understood English, interpreted for the others, though, I fear, very imperfectly. It is very different work in dealing with these people to that of instructing other races in this colony. The aboriginal tribes of Indians, and the imported Africans have their native superstitions indeed, but *no book* to fall back upon, while Hindoos and Mussulmen have each their sacred volume, on which they rest their faith, and being too ignorant to see that its evidences are weak or fallacious, they remain satisfied and contented therewith. Consequently, one who would be an effectual teacher among them must not only possess faith and zeal, but also be well acquainted with their ideas and habits of thought. And as the two religions of Brahma and Mohammed are followed by people here mixed together, no small inconvenience ensues, as the following brief account of an interview with them will show.

On speaking to the Hindoos of the sinfulness and folly of making a likeness of God, and then worshipping the work of their own hands, the Mohammedans applauded boisterously. The satisfaction of the others was equally displayed when Mohammed was spoken of as a false prophet. The Hindoos generally say but little in defense of their system, and seem somewhat ashamed of it, contenting themselves with asserting that they worship the same God as we, the Creator: but the Mohammedans appear to be most bitter in their hatred and opposition to the religion of Christ. These latter allowed that Issa (Jesus) was indeed sent by God, but they say that he was soon removed on account of the sins of men, and that Satan then assumed his appearance, and taught Europeans to eat swine; and other things, among which, the acquisition of territory in the East, and the power of destroying the true believers in battle seemed to be felt by them as especial grievances. All the sins of which our countrymen are guilty were enumerated, and laid to the charge of Issa. To explain and confute these things, however easy in itself, is next to impossible under such circumstances, for to convey an argument is impracticable where even a statement of simple facts cannot be faithfully or correctly interpreted. These poor people were so ignorant, that they asserted that Christ appeared *after* Mohammed. On my correcting their chronology, they sent for a Koran to prove that they were right, but being of course unable to do so, became very angry and quarrelled fiercely with each other. On my entreaty they at length gave over the dispute, and listened to such an outline of Chritian religion as I thought they could best understand. The Resurrection of Jesus evidently gave our religion an advantage over that of Mohammed, whose body as they acknowledged, still lies at Medina. But the most violent Mussulman, fearing the [illegible]mascus), and all other cities of the East; and finally broke up the conference by declaring that I should be cast into the third hell.

A day or to two after, however, about fifteen came to my house, to whom I showed a set of engravings illustrating the life of the Redeemer. Twelve of them were then induced to come to church the next Sunday. But this step was fatal to any hopes I had entertained. The great length of our service, Morning Prayer, Litany, and Communion, tired them, and they never entered it again, alleging, with truth, that *they could not understand one word*. Some other Hindoos have been induced to attend twice or thrice; others drop in for half an hour or so, but all of them invariably give over attendance for the same reason.

Hitherto I had been unable to discover any signs of Christianity among them, but one day a Madras man came to me, and asked if I would give him Christian burial in the event of his death. On my questioning him as to his faith, he said he was a Christian, and that other Christians were living with him on Plantation Coffee Grove. I therefore determined to seek them out.

Having visited that estate, I found six or seven persons, black Coolies from Madras, who profess Christianity, and are in consequence disliked and reviled by the others, as I witnessed the same evening. Some, I believe, had been baptized by the Romanists in their native land, and the others by our Church, but they all live together, and that which is their support is a *Tamil New Testament*, which one of them can read. At my request he read certain passages to the others, and I have since had some interesting interviews with them. The one who reads the Testament is called Ezak, or Isaac. Two or three Tamil tracts were also in his possession, and seemed much valued."

In 1851, there were not less than 7,037 Hindoos and Mohammedans in British Guiana. It is obvious that little can be done for their instruction, even by so patient and zealous a teacher as Mr. Brett, until they have among them some Christian native of India who could address them in their own language. Such a person might doubtless be found among the converts in Madras or Bengal. But at present, the Society is not rich enough to maintain another missionary in Guiana.—*Gospel Missionary.*

* * *

Human Frailty.—Providence permits holy persons to fall sometimes into grievous faults. As it proposes them to us as examples, it wills that the same temptations should occur to them as to ourselves; in order that we may be instructed by their penitence, as well as by their purity and sanctity. They themselves are also thus taught that they have no good in their own nature, independent of the Divine Grace; and that without its assistance it is impossible for them to attain salvation. If we saw them always walk with a firm and even step, in the rough and slippery paths of the world, we should make ourselves believe that they were of a nature superior to our own; and consequently exempt from the weaknesses of humanity, an error which would speedily lead us into the persuasion that it would be useless to attempt to imitate them. But when I read the account of their faults, I conclude that as they partake of my infirmities, so may I attain to their virtues.

David sinned—it is what kings are in the habit of doing. David repented of his sin, and wept and groaned over it,— this is what kings are not in the habit of doing. David sinned because he was a man: he humbled himself before the God whom he had offended, because he was a converted man. The just are not more perfect in their nature, but more submissive; they are not invulnerable to the allurements of vice, but they abhor the principles of it.—*St. Ambrose.*

* * *

Force.—Physical force is a bad argument; it knocks a man down, but leaves social evils erect—nay, frequently aggravates the mischief. Moral power, on the other hand, works gradually, and gains an impetus from persecution itself; it has all the right on its side, and wisely surrenders all the wrong to the enemy; conditions, these, which try the patience for awhile, but insure a triumph in the end. Not only are the paths of wisdom those of peace, but the paths of peace are those of wisdom. Only in this way, for instance, will the amelioration of labor in this country, so happily begun, proceed; it is not by violence, but by the gentle hand of progress, that the laborer will win an independent station. Link by link, a chain of destiny is weaving, which will necessitate the results of freedom, if impatience interfere not with the mysterious process. All the greatest works of nature are conceived and engendered in silence and in secret; and even thus the crises of society are prepared in the womb of time, during long intervals of apparent rest, by that Divine wisdom which disposes of events both to individuals and to nations. But let us not, by these remarks, suppose it is intended that a tame and blind acquiescence shall be yielded to oppression and injury. No! the necessity is greater to show the superiority of moral over physical force in procuring the remedy.

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The Sandwich Islands.—A recent census of the Sandwich Islands exibits some facts of startling interest, and which illustrate in the most unmistakeable manner the vital law that the inferior race must give place to the stronger. The present population of the seven Islands forming the group is 80,641. The deaths during the last year were only 1478—an average of six deaths to one birth. The foreigners numbering only 1787. This is an extraordinary state of things, and we doubt whether its parallel can be found in the history of the world. In the time of Cook, this people numbered 400,000; and thus in seventy years they decreased 320,000. In 1836 they numbered 108,577— decrease in seventeen years nearly 28,000. Such a rapid decrease of native population is a deeply melancholy spectacle. At the present rate of decrease, another generation will hardly pass away ere this people will be blotted from the face of the earth.

COMMUNICATIONS.

For The Churchman.

THE CHURCH.

In this imperfect world, the study of the truth, especially religious truth, and consistent adherence to it, are surrounded by difficulties. Some of these difficulties are evil in their very nature, springing out of wicked hostility to the good and the right, and a preference, because of moral perversion, for the evil and the wrong. The iniquitous character of these, however, is often a preventive to their influence. Difficulties of another class are a vastly more productive cause of at least indifference to the truth, and want of proper devotion, and consistent adherence to it, on the part of those whose general characters would be worthy of its service. Such, in reference to points connected with the Church, are the prevalent false views of the bearing thereon of the principles and requisites of *Christian Charity.* It is thought uncharitable to take anything like strong and decided ground against systems claiming to be of the Church, and adopted by worthy and good people whose sincerity is not to be questioned, and doing good in the world. But this can be justifiable only on the principle that *sincerity* makes *right*, and that no man can be wrong who honestly believes himself right—a principle which would level all distinctions between right and wrong. All men—even the very worst—are entitled to our charity; and if charity requires that we decline to regard as errors the opinions of others, because of their just claim to sincerity and general moral and religious worth, or refrain from the consistent treatment of them as such; no line can be drawn beyond which this rule of charity is not to apply, but that line—which Christians will be unwilling to draw, in proportion to the hold the Gospel has on their principles and affections—which is regarded as also marking the bounds beyond which credit is not to be given for sincerity, or for moral and religious worth.

As to the argument which would commend the claims of any system to our charity because it is found to *do good*, it is simply necessary to refer to the well known and often experienced law of God's providential proceedings, whereby He brings good out of evil, turning error to His own purposes by making it subservient to benefit. We have abundant ground also, by the direct or collateral teaching of His Word, gratefully to own that in the abundance of His long-suffering mercy, He grants the blessings of His grace, even where there are wide departures from His requirements, according as He sees an honest and good heart, although in connection with an erroneous judgment. It would probably be difficult to name a religious sect or party, popish or protestant, in which good has not been found, and by which good has not been done. The argument, therefore, that that must be right which does good, would make all the religious systems among us right: a conclusion which carries its own refutation.

As is reasonably to be expected, we constantly see the views of charity here faulted, applied by very worthy people, under their respective circumstances, in favor of far different systems of professed Christianity. As neighborhood, friendships, domestic relations, and other circumstances, incline, it is thought very uncharitable to manifest decided and consistent disapprobation of popery, socinianism, calvinism, quakerism, universalism, and the sectarian peculiarities of Presbyterians, Lutherans, Congregationalists, Anabaptists, Methodists, Irvingites, Swedenborgians, and the many other varieties of so-called churches. And all this is natural and right, if it be true that charity is to be extended to principles. But this is not true. Principles are abstract things, having no connection whatever, *in themselves*, with personal character. They may be *causes*, and they may be *effects*, of personal character: but *in themselves* they are independent of it: and to suppose an individual responsible for wrong principles by having imbibed them in consequence of moral depravity, or having suffered them to defile his moral character, is to exercise a judgment which may be true, but in which no good Christian will be prone or willing to indulge. The cases wherein such judgment may unhappily, and to the Christian's grief, be a duty, are not now contemplated.

The essential and fundamental rule of the case is, that we are to draw a broad distinction between principles, and the moral states, views, and motives, with which they are connected in individual persons. It is not uncharitable for me to believe my neighbor wrong; but it is uncharitable for me to say, without the most unquestionable evidence of his moral dishonesty, that he knows he is wrong, and is wilfully so: it is more than uncharitable—it is wickedly presumptuous—for me to undertake to exclude him from divine mercy on account of his errors. Error, undoubtedly, is often more the misfortune than the fault of him who holds it. Every reflecting man, and especially every one whose heart and mind are influenced by the spirit of the Gospel, must be conscious of so much moral and spiritual failure and imperfection in himself, as to shrink from a disposition to judge harshly of others, and impute their errors to them as wilful and condemning sins: he must be so deeply convinced of the extent of sparing mercy through which alone *he* can have hope of divine favor, as to eschew a tendency to consign others to divine malediction. No doubt many a bold advocate for truth will have so little of holiness and charity in his advocacy, as to be abominable in the sight of God; while he who may have been the subject of his proud and unchristian enmity and ill-treatment, on account of his errors, will find favor with that Gracious Being, because, however wrong his judgment, his heart was humble, sincere, and right. Still, we must make no terms with error itself: we must have no charity for it; for "charity rejoiceth in the truth": we must not allow any counterbalancing virtues which they may have who are in error, to give to the error itself favor in our eyes, or to warp our judgments respecting it. True charity will lead us to be anxious to reclaim our neighbor from his errors, in all ways proper to our station and circumstances, and to avoid every thing that may sanction those errors, or encourage or strengthen him in them.

What "Holy Scripture and ancient authors" prove to have been the faith, ministry, and sacraments of the Church, and her established principles and rules of government, discipline, and worship, "from the Apostles' time," we may, and reasonably should, regard as a guide to what was "the mind of Christ" touching His Church, and its due order and operation. To this, then, we should adhere, nor regard ourselves as required by any considerations of charity, to sanction or encourage aught that may be in opposition or contrariety to it, or may hinder or neutralize its proper influence.

It would seem impossible for an unprejudiced and ingenuous reader of the Bible not to see the essential connection between Bible-doctrine respecting the Church of God, and the existence therein, as of divine requirement, in order to true piety, living and efficient faith, and a reasonable, religious, and holy hope of God's favor here and hereafter, of outward and visible religious observances, as means and pledges of inward and spiritual grace. True: the Bible is fraught with cautions and admonitions against undue reliance on the former, attributing to them any merit, and regarding them as the whole or chief element of true and acceptable piety, or, indeed, as any part of piety, except as they flow from a right heart. It is highly important, however, to remark, that these cautions and admonitions are most numerous, emphatic, and pointed, in that part of the Bible—the Old Testament—which is as emphatic and pointed in enforcing the strict religious and moral obligation of sacred rites, ceremonies, and forms. These, therefore, are not to be undervalued, or set aside, or regarded as unimportant, because their *improper* observance is sinful and dangerous. Man has no right to sit in judgment on God's appointments. Whether these are articles of faith to be received, moral duties and obligations to be fulfilled, devout affections to be cherished, or religious rites and ceremonies to be observed, they are equally binding. Neglect, indifference, or opposition, in either, is a violation of religious and moral duty, and evidence of want of the true faith and piety of the gospel. That cannot be genuine evangelical experience, which does not find the heart subdued to an humble and faithful walking in all the commandments and ordinances of the Lord. That cannot be gospel faith, which works not in the regulation of character and conduct, as well in outward conformity as inward affection, by the appointments of God. That heart cannot have been truly converted from its natural evil state, which is not given to all such good works, in reference to both God and man, as are included in the divine will revealed in Holy Scripture.

This is the simple principle on which the Church rests its claims. It is presumptuous for man to form his ideas of duty according to any scale that he may think fit to follow in determining the relative *importance* of duties. It should be enough for him to know that a thing is required by the will of God. Unfortunately, however, men are prone to bring to the consideration of christian duty their own ideas as to what is reasonably to be expected and required of them: and these of course (such is human nature) will be very materially governed by their inclinations and tastes, their favorite theories, and the whisperings of love of ease, of gratification, of irresponsibility, of shifting responsibility from its legitimate bearings, perhaps of sinful passions and inclinations. Thus we find, in some, a placing of the whole or chief value of religion on mere outward observances; and in others, entire indifference to these, and even opposition to them, provided there is a comfortable security of inward religion. There is also a great variety of religious sentiment more or less connected with, or tending towards, extremes in each of these directions; but all essentially differing from that system of religious principle, affection, and duty, which God has established in His Church. Every thing of this kind is unchristian. There must be the inward and spiritual, and there must be the outward and visible religion; or there is not the religion of the gospel. There must be the Church, as both a visible and spiritual tie between our Lord Jesus Christ and His faithful disciples; or there is not evangelical faith and piety. There cannot be the true spirit, without observance of the proper form, of religion. The form will be worthless, or rather a snare and lure to bring men to destruction and perdition, unless the true spirit go with it.

If Christians would take truly evangelical views of the subject, there would be much less difficulty about what and where the Church is. The great source of this, is supposing that the faith of the Gospel is simply an honest and devout conviction of the individual mind, that it is right, and is comfortable in being so, and has assurance of divine favor, and a feeling—a confident feeling—of having undergone a great change, called the new birth, and having received, or attained to, justifying faith; and, consequently, that outward ordinances and observances, including the ministry, sacraments, and order of the Church, are secondary concerns, well enough to be attended to as the Christian's sense of duty may dictate; but having only outward and visible relations, not essential to the Gospel; and by no means material to the cultivation and manifestation of evangelical faith and piety.

Would that men would be willing to sacrifice all the lower considerations of self, of prejudice, and of party, and come, with childlike submission, to be taught of Christ, and to imbibe His Spirit! It must be a perverted reading of the Bible, indeed, and a very non-natural construction of its averments and teachings, which does not see, and will not own, that the Church, its faith, its ministry, and its sacraments, ordinances, services, and instructions, are, by the divine will and appointment, essentially connected with true spiritual religion, and with God's appointed method of having mercy upon men, forgiving their sins, guiding them in the ways of truth and righteousness, sanctifying them by His Spirit, justifying them freely, and saving them through Christ forever.

The heart given to these true Bible views will see at once, that the Church, its faith, its ministry, and its sacraments, are not human, but divine; not left to be modelled by man's device; and not consistent with distinct and independent Christian communions. Nor will it have any serious difficulty, if humbled and governed by truly evangelical views, purposes, and affections, and diligently, and without prejudice, and with faithful prayer for divine guidance and illumination, seeking the instruction of Holy Scripture and ancient authors; in ascertaining what, on the subject of the faith, the ministry, and the sacraments of the Gospel, was that form and character, which our Blessed Lord, and His Apostles under the illumination and guidance of His Spirit, impressed upon the Church, to be, always and everywhere, proof of its claims to human regard, and His appointed means and method of conferring upon men, in time and through eternity, the blessings of redemption and salvation through Him their only Redeemer and Saviour.

B. T. O.

For The Churchman.

North Carolina Convention.—The present writer is of opinion that the resolution adopted by the North Carolina Convention, concerning their late Bishop, will commend itself to general approval. It will be perceived that it reaches no farther than *to the declaration of a fact.* The *judicial* aspect of the case, with a view to sentence, will of course come up before the Bishops in General Convention. And the Diocese has provided that a reliable statement of all the circumstances, drawn up by an able and impartial Committee, shall be presented at the same time, which will doubtless be of material service towards adopting that course which shall seem, to the guardians of the honor and discipline of the Church, most expedient and most conducive to the glory of God.

N. C.

THE CHURCH AT HOME.

The Annual Examination of the General Theological Seminary was held in the Seminary Rooms on Monday, Tuesday, and Wednesday of the last week in June. The Students, more than fifty in number, and from thirteen different Dioceses, were examined by their Professors in their several departments, viz: in Biblical Learning and Interpretation of Scripture by the Rev. Dr. Turner; in Pastoral Theology and Liturgics by the Rev. Dr. Haight; in Systematic Divinity by the Rev. Dr. Johnson; in Ecclesiastical History by the Rev. Prof. Mahan; and in Hebrew by the Rev. G. H. Houghton. Of the Committee on Examinations elected by the Trustees, were present the Rev. Drs. Burroughs, Edson, Gregory, Hicks, and F. Vinton; also the Rev. Messrs. Coit and Stubbs. Of attending Clergy, Bishops Doane and Wainwright, and the Rev. Drs. Wilson, Camp, Fuller, Morton, and the Rev. Messrs. Odenheimer, Croes, &c., &c., with neighboring Clergymen. The hours of Examination were from 9 o'clock A. M. to 2 P. M., including Morning Prayer. The Examination was pronounced to be very thorough and satisfactory; and as doing great credit to the training of the Professors and the proficiency of the Students. The Graduating Class was composed of thirteen.

On Tuesday night, the Rev. S. Cook, rector of St. Bartholomew's church, New York, delivered the Annual Sermon before the Alumni, from 2 Tim. 2, 15: "Rightly dividing the word of Truth"; which was characterized as strong thought set forth by choice and eloquent expression.

On Wednesday, at 2 P. M., after the Examination, the Dissertation before the Alumni was read in the Seminary Chapel by the Rev. Samuel Fuller, D.D., of Andover, Massachusetts. The subject was "The Means of Grace"—an able and well-matured Essay, full of valuable matter, well sustaining the just reputation of the author for sound views and substantial workmanship.

The Annual Commencement was held on Thursday in St. Peter's church, Chelsea, near the Seminary, which was as usual courteously lent for the occasion by its rector, the Rev. Alfred B. Beach. Morning Prayer was read by the Rev. Dr. Wayland of Massachusetts, and the Rev. B. Akerly of Wisconsin. The Holy Communion was administered by Bishop Doane, assisted by Bishops Williams, Whitehouse, and Wainwright. The Rt. Rev. T. C. Brownell, the Senior Bishop of the House of Bishops, presided and delivered the Diplomas. Bishop Eastburn was also present for several hours.

The Graduating Class was presented by the Rev. Dr. S. R. Johnson, Dean of the Faculty, and was as follows: Franklin Babbitt, E. H. Massey Baker, William H. Carter, Aug. Vallete Clarkson, J. F. Delaplaine Cornell, Edward A. Foggo, Gemont Graves, J. Mulford Hedges, John T. Huntington, Robert Lowry, Edward M. Peck, Treadwell Walden, George William Watson.

The Rt. Rev. John Williams, D.D., Assistant Bishop of Connecticut, delievered the Charge from his seat in the Chancel—a discourse replete with wise and holy counsel to theological students, a noble specimen of the beautiful and the intellectual.

There was a large attendance of the Clergy—a good audience—a cloudless day—and every thing passed off pleasingly and auspiciously.

After the services at the Church, there was a Meeting of the Alumni in the Seminary Hall, at which, on motion of the Rev. Dr. Haight, a copy of Bishop Williams' Charge was solicited for the press, and a Committee appointed to attend to the publication.

The Portrait of the late and lamented Professor of Ecclesiastical History, the Rev. John D. Ogilby, painted by Huntington, was presented to the Seminary by the Alumni, in the presence of a large number of the clergy and many ladies and gentlemen. The Rev. Richard Cox of New York, in behalf of the Alumni, presented the portrait, with a glowing eulogium upon the deceased as a man, a student, a clergyman, and a Professor. It was accepted by the Dean on behalf of the Faculty, who were present, with some remarks. And at the close the Rt. Rev. Bishop of New Jersey melted all hearts by a few touching words.

On Sunday, the Sixth in Trinity, July 3d, the Rt. Rev. Bishop Wainwright ordained as Deacons nine of the Graduating Class, seven being his own candidates, and two candidates of the Diocese of Western New York. The candidates were presented by the Rev. Prof. Johnson of the Seminary. The Sermon was preached by the Rev. Francis Vinton, D.D., rector of Grace church, Brooklyn. There were present assisting in the service and Communion, the Rev. Drs. Turner, Higbee, and Haight, and the Rev. Wm. A. Matson of Western New York.

Connecticut.—The *Calendar* of last week contains a salutatory by the new Editor, the Rev. James L. Scott, who for the last four years has been rector of St. John's church, Washington, Conn. The salutatory, to the best of our judgment, is written with great good temper, and prognosticates clearness and vigor of thought, honesty of heart and purpose, and a happy freedom from everything like cant, and, therewithal, a spirited raciness of style such as will be apt to prove an effectual invitation to a perusal of his editorials, save where dullness may have been unfortunately mistaken for piety. So far as lieth in us, we cordially welcome Mr. Scott to the fraternity of the craft editorial, hoping and trusting that in his hands the *Calendar* will be the same staunch and well-armed little champion of the good old cause, as it hath been in times past. We subjoin a part of his first editorial, not fearing at all to declare that we like the relish and smack of it.

> We see no present necessity for defining our position—we shall be classed soon enough by other persons—and our special promise is that of an endeavor for a courteous, Christian behavior. Still we are not humble enough to appeal to the charity only of our readers; nor are we arrogantly independent, for we acknowledge certain obligations. We make no pretensions to act without "fear or favor." The interests of the Church are thoroughly at heart, and fear of injuring them shall excite a due caution. As to "favor," we respect our friends, and desire their approbation. Moreover, fear softens into a loving reverence, as far as our Diocesan superiors are concerned. Their godly counsel, when vouchsafed, shall be respectfully heeded. Official persons, having jurisdiction, have a right to obedience, and we are not disposed to deny the rights of any man, be he magistrate or street-cleaner. But *officious* persons—they must expect to see us bristle up like a porcupine. Advice unasked and perplexities increased are not likely to improve our amiability; and as to anonymous croakers, we have neither fear nor reverence for them. If their names are worth anything for influence, they will give them, and if not, we conclude so from the withholding of them. If they wish to stab in the dark, we will at once save them the trouble, by the timely information, that we are not easily killed. Our pens are of a varied assortment—gold for the friends of the Church, steel for its assaulters, and quills from a gray goose for answering fools according to their folly, reserving however the choice of not answering at all. Who finds his attacks followed by silence, may consider the silence significant, and turn his attention to estimate his weight in our reckoning. What the future may elicit is unrevealed, and we may be driven to reluctant sharp words, and to disagreement with others, even with dear friends, but never on personal grounds. Defiled shall our pen never be with coward personalities, shielding ourselves behind editorial privilege, and kindness from others shall not be sown on the rock of ingratitude.

Western New York.—Between the 20th and 24th of June, inclusive, the Rt. Rev. the Bishop of the Diocese held confirmations in five several places, giving the sacred rite to 51 persons, in all cases preaching and addressing the candidates. At Windsor, which is a missionary station, one of those confirmed was 90 years old. The *Gospel Messenger* states that through the exertions of the missionary, the Rev. Mr. Stowell, about $800 have been subscribed and promised towards the erection of a small church in the village; and that about $400 is expected from New York and elsewhere, which will enable them to build in the fall, a lot of 1¾ acres having been secured. At Guilford, since the Bishop's last visitation, the parish has purchased and paid for a house and seven acres of land, for a parsonage and glebe.

On Tuesday the 28th, Bishop DeLancey held an ordination in Grace church, Rochester, when the following Deacons were admitted to the Priesthood: The Rev. Messrs. G. M. Bradley, of St. James' church, Pulaski; C. F. Maples, of Trinity church, Lowville; Robert Parke, of St. James' church, Hammondsport; J. M. Clarke, of St. Peter's church, Niagara Falls; William Paret, of St. John's church, Clyde; J. A. Robinson, of Grace church, Nunda; C. W. Hayes, of St. Mark's church, Newark; A. B. Atkins, of Trinity church, Rochester; and G. N. Cheney, of St. Mark's church, Penn Yan. The ordination sermon was by the Rev. Mr. Ashley, of Syracuse. The Holy Communion followed, wherein the Bishop was assisted by the Rev. Drs. Van Ingen and Lee, and the Rev. Messrs. Hager, Grassett, Ashley, and Lockwood; who also joined in the laying-on of hands. There were twenty-one clergymen present, including the Bishop. The ordained are all young men, and have been in charge of parishes and on parochial duty for the past year. In connection with the other services, the Bishop confirmed 11 persons, presented by the rector of the parish, the Rev. Dr. Van Ingen.

The foregoing particulars are derived from a correspondent of the *Rochester Democrat;* who adds the following:

> It was a circumstance of peculiar interest to churchmen in Western New York, and particularly so to the Bishop himself, that, of the younger clergy present, seven had received their classical education at Hobart Free College, Geneva, under his own eye, and five their theological training there. Of the nine who were ordained, two received their theological education at Alexandria, Va., two in the Theological General Seminary, New York, and five at Geneva; of whom one was a graduate of Yale, one of Brown University, one of Union, one of Hamilton, and five of Hobart Free College, Geneva.
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> The growing frequency of the interchange of acts of ecclesiastical and fraternal communion, between the Episcopal Churches of Canada and the United States, is every way a matter of interest and congratulation. It was but the other day that the Bishop of Toronto met Bishop De Lancey at Niagara Falls, with a large number of clergy from both sides of the Line, when Bishop Strachan preached at the consecration of the new church at the Falls. A year ago, on Sunday, July 4th, Bishop DeLancey united in ordaining about 20 Deacons and 9 Priests, with the Bishop of Winchester, England, when one of the presbyters now present joined in the laying on of hands, and on nearly the anniversary of that act of fellowship, a presbyter of the Church of England was associated with us here in a similar act.

We understand that among the late graduates of the General Seminary were two candidates belonging to the Diocese of Western New York; who were ordained to the Deaconate, in Trinity church last Sunday, by the Rt. Rev. the Provisional Bishop of New York; Bishop DeLancey being kept away by illness.

New Jersey.—The following prayer is used in St. Mary's church, Burlington; and is permitted to be used, in any of the congregations of the Diocese, under similar circumstances.

G. W. Doane,
Riverside, July 4, 1853. Bishop of New Jersey.

A PRAYER: To be used in any congregation of the Diocese of New Jersey, during the erection of a new church.

O Almighty God, Who hast given unto us Thy servants grace to erect an house, for the honor of Thy name, and for the comfort and salvation of the souls for which Thy only Son did shed His precious blood; accept the offering, which in all humility we bring to Thee, of that which is Thine own; and bless Thy servants and their service. "Prosper Thou the work of our hands upon us," O God; "O prosper Thou our handy-work." Direct their counsels, to whom the work is specially intrusted, that it may be ordered to Thy greatest glory, and to the greatest good of Thy believing people. Have in Thy holy keeping the building, and whatever appertains to it; that our sacred purpose may be brought the soonest to the best result. Direct and bless the skill and industry of the architect, the master-builders, and the workmen. May they be safe from every accident, and secure from every danger. And may all, who are in any way connected with this temple made with hands, be built up, through the operation of Thy Holy Spirit, as living stones, acceptable to Thee, through Him Who is the tried and precious corner-stone, Thy Son our only Saviour Jesus Christ. *Amen.*

The anniversary of Burlington College was celebrated on Monday, that institution having been born on our national birthday. At the hour of 9 in the morning, the students waited on the Rt. Rev. President, Mr. G. J. Burton, of the Senior Class, addressing him in their behalf. The Bishop briefly responded, repelling the charge of fostering prejudices against England by such celebrations, and avowing his belief that real patriotism has nothing offensive or aggressive in its character. At 1 o'clock the main ceremonies of the day begun in the College Hall, which was crowded with citizens, ladies, and the members of St. Mary's School. After the reading of the Declaration by Mr. J. C. Garthwaite, Jr., the President gave a discourse on the duties of Young Americans. The discourse was received with extraordinary applause, which having subsided, the Hon. J. S. Littell, of Germantown, Pa., was called to the chair, and a Committee appointed to request a copy of the discourse for publication. On taking the chair, Mr. Littell, made a few remarks, alluding to the unjustifiable persecutions which have been carried on against the Bishop, and to the "three cheers for Bishop Doane!" with which the 2,000 undergraduates of Oxford lately greeted Bishop McIlvaine. He closed with the following sentiment:

> George Washington Doane, D. D., LL. D., President and Founder of Burlington College, Founder also and Rector of St. Mary's Hall—Bishop, Statesman, Poet. The Wykeham of his country, no less by his achievements than by his wrongs. *Palmam qui meruit ferat!*

The sentiment was overwhelmingly endorsed, nine hearty cheers, of the Oxford stamp, being volunteered by the audience. After a few words of acknowledgment from the Bishop, the company adjourned to the Junior Hall where a liberal collation was provided by the students. Hearty, good-natured enjoyment was obviously the key-note of the whole celebration. The company separated in the happiest of humors, amply content with the hospitality of Burlington College, with the *res dicta, gesta et digesta*, and with the sedulous politeness of the Committee of Arrangements, Messrs. Thomas W. Ryall, J. Watson Webb, Jr., John F. Mines, and Henry O. Clagett.

Delaware.—From the *Journal* of the Sixty-third Annual Convention, which was held in St. Paul's church, Georgetown, on Wednesday, May 25th, it appears that the number of clergymen canonically resident in the Diocese is 16; of parishes in union with the Convention, 24. During the past year there have been 139 persons baptized, and 68 confirmed. Present number of communicants, 650. Teachers in Sunday schools, 84; pupils, 794. Contributions for the year, $5,322 28. There has also been one church consecrated, and measures taken for building another. At the request of Bishop Whittingham, James A. Harrell, M. D., was in February ordained Deacon by Bishop Lee.

Standing Committee.—The Rev. Messrs. S. C. Brinckle, Charles Breck, and Breed Batcheller, and Messrs. Samuel Baily and S. M. Curtis.

Delegates to the General Convention.—The Rev. Messrs. G. W. Ridgely, S. T. Carpenter, George Hall, and S. C. Brinckle; Capt. S. F. du Pont, the Hon. C. S. Layton, J. F. Burton, Esq., and the Hon. J. J. Milligan.

Mississippi.—On Friday the 10th of June, the corner-stone of a new church was laid at Canton, the Rev. Henry Sansom, rector of the parish, officiating in the absence of Bishop Green. The church is to be a frame building, Gothic, after plans by Frank Wills, Esq. A rectory is to be built at the same time and in the same style, the whole to be finished by September.

Ohio.—The parish of Trinity church, Cleveland, has entered upon the work of a new edifice, the corner-stone having been laid on the 9th ult. The *Cleveland Herald* gives the following description of the plan:

> The new edifice is to be of cut stone, in the style of the decorated Gothic—nave 100 feet long, chancel 24 feet deep, choir projection 16 feet deep, making the whole length of the interior 140 feet. The side windows are to be placed in a recess in the thick wall, so as to admit of a stall under each window. The tower for the chime of bells is to be on the eastern angle of the chancel, and to be 85 feet high, exclusive of the spire. There will be sittings for 850 persons. The windows will be divided with clustered columns, having tracery in the head. The roof will be framed with seven pairs of principal rafters, double-trussed, and the spaces filled with carved tracery.

Indiana.—The *Journal* of the Sixteenth Annual Convention of the Diocese, which met in St. John's church, Lafayette, June 2d, has already come to hand. From this it appears that there are 29 parishes and 23 clergymen belonging to the Diocese; and that during the past year Bishop Upfold has confirmed 71 persons in 14 parishes, administered the Lord's Supper 18 times, preached 140 times, and consecrated one church. The reports from 20 parishes give 168 baptisms during the year, 753 communicants, 125 Sunday School teachers, and 801 scholars. The Diocese has two candidates for Orders.

Wisconsin.—The Annual Convention of the Diocese was held at Milwaukie on the 8th of June, Bishop Kemper presiding. The proceedings were harmonious, and the Bishop's address showed the Diocese to be generally in a prosperous state, the greatest drawback being a lack of clergymen.

Standing Committe.—The Rev. William Adams, D. D., the Rev. Messrs. Arnett, Keene, and Ingraham; the Hon. A. E. Miller, Dr. McVicar, and Messrs. C. Hawley and J. B. Selby.

Delegates to the General Convention.—The Rev. William Adams, D. D., the Rev. Messrs. J. H. Nichols, L. W. Davis, and Benjamin Akerly; Dr. McVicar, Gen. White, J. B. Doe, Esq., and T. T. Kissam, Esq.

Bishop Kemper held an ordination for the graduating class of Nashotah, in the chapel of the Institution, on Trinity Sunday. E. A. Goodnough, Thomas Greene, and Louis A. Kemper, a son of the Bishop, were admitted to the order of Deacons.

THE CHURCH ABROAD.

England.—We have already noticed the laying of the foundation-stone of the Exeter Diocesan Training School, by Sir John Kennaway. The best part of the affair it was not then in our power to notice. The ceremony was followed by a dinner at which Sir John presided, and which was seasoned with some of those words of power so characteristic of the great Bishop of Exeter, who reminds us, more than any other man we have read or heard of, of Robert Grosteste or Greathead, the heroic Bishop of Lincoln in the reign of Henry III, who did not scruple to beard both King and Pope in maintaining the rights of his Diocese; "frequently throwing away the Pope's bulls, and openly declaring, that to entrust a cure of souls with clerks who had no better title, was to act for the devil." At the aforesaid dinner, after the customary loyal toasts, Sir John proposed "The Bishop and Clergy of the Diocese." In his response, the Bishop had, among other things, the following:

> I rejoice to see that the laity of this diocese have felt themselves to be what they really are—the main body of the Church, in which the clergy are the divinely commissioned officers, not for their own sakes, but to tend the lay members of the flock, and that they consider themselves ministers of Christ for your sakes. That they consider themselves bound to devote all their time, all their talents, for the best interests of those over whom it has pleased God to appoint them—to be the most humble, the most unworthy, but, by the blessing attached to their commission, still not inoperative servants. In considering the nature of the society and the institution of which we are celebrating the growth, not the origin, for that was of fourteen years' standing, I recollect being the poor instrument in proposing it in 1839. We have witnessed in the course of the last fourteen years various changes of opinion on the subject of national education, and it has been urged against such institutions as the present, that it necessarily implies what might be invidiously termed a distinctive and exclusive system: that it is distinctive I avow, and I should be ashamed of myself if I did not say that the education of the Church of England must be distinctive. In saying this, do I say that it is exclusive? far, far, from it. I rejoice, for one, that the Government gives equally to all others who are anxious to instruct their children in the real principles they entertain. What I reprobate is the absurd system that excludes principles, in order to include individuals. What, then, is the rational mode of dealing? Let them recognize in others the right of acting up to their consciences with respect to the truths they knew were the foundation of their hopes, and impart that instruction to the poor which their parents would rejoice to see them taught. And let us, on our part, impart the pure doctrines of the Church, strictly adhering to these doctrines, not falling short and not exceeding. I rejoice to say that the truths we are teaching are those which the Christian and Protestant Government of this country have laid down as the principle upon which they give grants in aid of their schools; and I, for one, am not sorry that the Government should inspect the public schools. It was a wise act—it was an act of duty; and I rejoice that I was not mistaken in anticipating the utility of it. I find I am going beyond the bounds I proposed to myself when I rose. But the nature of that noble spectacle, which was taken up by the laity of this great country with such spirit as to ensure its ultimate success, excited my admiration. Let me remind them, however, that their duties have not ended there. They must come forward with pecuniary aid. For the most striking thing in this institution was, that it would enable them to send out lay agents to the poor of this country. And I rejoice to say that we are raising a body of laymen who will be enabled to go forth and inculcate Christian truths to those who might hereafter be entrusted to them.

The Bishop was greatly cheered during his speech. At the close, Sir John toasted Earl Fortescue, Lord-Lieutenant of the county. Lord Ebrington, the Earl's eldest son, responded in behalf of his father, who was not present; and alluded to some of the Bishop's remarks. The allusion, and the short dialogue thence resulting are reported thus:

> He would at once have proceeded to the more pleasing duty imposed on him, except for some words that had fallen from the Rt. Rev. Prelate. He felt bound in duty to his father as well as to himself, not for the purpose of raising a controversy on an occasion like the present, to enter his protest against the condemnation of all different systems of education among the different branches of Christ's visible Church upon earth. Being long a subscriber himself, and his father also, in supporting the schools of the National Society, he should guard himself against being supposed to agree in the extent in which those views were stated. He would not state all the reasons, lest it might provoke discussion. He had given his mite to this institution, for he thought it would do good, and he rejoiced to hear the arguments so ably stated in its favor by the Rev. preacher this morning; and if he had not previously determined to become a subscriber, that discourse would have induced him to become one. (Cheers.)
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> The Lord Bishop said he had a most pleasing duty to perform in declaring the British and Foreign Bible Society was not in his thoughts at the time. (Great cheering.) All that he intended to say was, that he rejoiced that the Government of the country, in dispensing aid, avowed the principle of giving to applicants, to whatever denomination of Christians they belonged, a part of the public money.
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> Viscount Ebrington said he was rejoiced at being corrected by the Rt. Rev. Prelate. He was rejoiced to have said so much, as it elicited the satisfactory declaration from the Rt. Rev. Prelate, and which would go forth to the inhabitants of the diocese, and be hailed by them with great pleasure. (Cheers.)

Tynemouth Priory is said to have been one of the most eminent and wealthy of the religious houses in England. It holds a prominent place in the history of the north country, especially in the times of Scottish warfare. Standing on a bold promontory at the mouth of the Tyne, it was among the most conspicuous objects on the Northumbrian coast. The ruins of the Priory church alone remain, and are much valued by architcts and antiquaries as examples of Norman and Early English architecture, while their beauty and the grandeur of their situation have endeared them to the lovers of the picturesque. The ancient edifice having fallen into a ruinous state during the Great Rebellion, a new church for the parish was built about the time of the Restoration; since which period the fine old church has gone more and more to ruin; being resorted to as a quarry of stone, until several bays of the stately choir have quite disappeared. A very remarkable chapel, supposed to have been built by some friend belonging to the noble house of Percy, was turned into a powder-magazine; while a barrack canteen usurped the site of the chapter-house, and the ruins of the church were imbedded in earth to a considerable depth. In 1847, Mr. Gibson published an elaborate work on the history of the Priory, which first called attention to the subject, and in 1850 Mr. Liddell and others procured a release of the chapel from the use to which it had been put. Chiefly through the efforts of the Rev. Mr. Reed, vicar of Tynemouth, a restoration of the choice little edifice was set on foot, under the care of Mr. Dobson, an eminent architect. The work is now nearly completed, and as the dead are sometimes interred in the ancient churchyard, the chapel will be used as the office of burial. In 1852, Captain Andrews, commanding the garrison at Tynemouth Castle, began to excavate around the ruins, and by his own exertions and those of his men, the building is now cleared from the rubbish, the spacious choir is disinterred, and the remains of its clustered piers have been brought to light. The walls being uncovered down to the basement line, the august ruins stand in their fair proportions, and the picturesque appearance of the whole is greatly improved. The men came upon many interesting portions of the earlier church, which gave place to the existing fabric, and brought to light some few monumental slabs; but the pavement of the ancient church seems to have been destroyed; and many modern graves having been enclosed within the body of the church, the gallant officer has been unable to cause the whole area of this extensive fabric to be levelled. The taste displayed by Captain Andrews has just received an appropriate testimonial from several inhabitants of the district, in the presentation to him of a silver tea service.

The above account is condensed from the *Evening Journal*, which adds,—"We have pleasure in recording these particulars, as a fresh instance of the reviving care for historical monuments, of which examples are presented in so many directions, and which is leading to so many interesting discoveries."

The *Sherborne Journal* states, that on Saturday the 4th, the Rev. Mr. Bennett, vicar of Frome, rescued a young son of Mr. Doswell from drowning. It appears that the lad was fishing in a stream near the town, and by some accident fell into the water. Mr. Bennett was with his curates and chorister boys in a field near by playing at cricket, and, becoming aware of the accident, ran to the place, threw off his coat, plunged in, and rescued the drowning lad, just as he rose the second time.

On Saturday the 11th, was celebrated the anniversary of the dedication of St. Barnabas, Pimlico. After the religious services, which were choral, the Rev. Mr. Liddell, incumbent of the parish, preached a sermon, in which he stated that within the last two years between £3,000 and £4,000 of liabilities had been discharged, and the church now stood entirely free. The offertory for the day brought in over £100. The many sumptuous equipages about the entrance showed a large attendance of the aristocracy, but there was no distinction of persons or places visible within the church.

After the public services, about 400 of the poorer members dined together in the schoolrooms, the offertory for the day being devoted to that purpose. At one end of the room was emblazoned the motto,—"High and low, rich and poor, one with another;" and at the opposite end was a portrait of Mr. Bennett, surmounted with the inscription,—"Other men have labored, and we have entered into their labors." During the feast, the poor guests were waited on by the ladies and gentlemen of the congregation, who also in turn partook of the repast, in the genuine spirit of fraternity and good fellowship. The chair was occupied by Mr. Liddell, who, the usual loyal toasts having passed, said, the question naturally suggested to them was,—Who was the founder of St. Barnabas? It was not for him to speak of Mr. Bennett's moral courage, but he had the greatest pleasure in mentioning one instance of his physical courage, which had only this day been made known, and that was the fact of his having plunged into the water and dragged ashore a fellow-creature who but for his exertions would in all probability have been drowned. This incident came in very appropriately on St. Barnabas' day. He would now give "The Rev. Wm. Bennett, the founder of St. Barnabas—long life and happiness to him."

Mr. Pakington in proposing the next toast said, as they had done honor to the former head of St. Barnabas, he was sure they would have equal pleasure in doing honor to the present. It was unnecessary for him to remind them of the excellent judgment and skill with which he had kept together those whom recent events at one time tended to separate. Still less was it necessary for him to enlarge upon the amiability of conduct by which he had won the regard of every one, and entwined himself round their hearts. He would now propose "Long life, prosperity, and excellent health to Mr. Liddell."

The Rev. Mr. Liddell accepted with much emotion the kind expression of their regard towards him. He felt himself very unworthy to fill the post which had been assigned to him; and with respect to the work at St. Barnabas, he must disclaim the success which had attended it. It had been his lot, as incumbent of that great parish, to locate himself in the neighborhood of the mother Church, and to give his chief time and attention to the administration of divine service in that sanctuary; but he thanked God that there had been associated with him men who had acted as one man with himself. He should still feel it his duty, along with them, to maintain inviolate the principles of the Church of England. He gloried in calling himself a member and a son of the Church. He and his reverend friends had no ambition beyond that. They loved the Church, and were loyal, and tried to be faithful. They desired, as God gave them strength, to bring out and to establish the true principles of the Church. He knew it was sometimes felt that St. Barnabas was almost too successful. Still, they thought that was a very good omen. They wished not to interfere with or to judge those around them; they only asked to be tried by the fruits brought forth in the parish; and they did think that the love, and sympathy, and unity manifested amongst their parishioners was some proof that the principles which they professed were not otherwise than sound principles. He must now recur to those who, in conjunction with himself, had undertaken to labor at the institution of St. Barnabas, and he would propose their health with that of those faithful men who were assisting him at St. Paul's. He rejoiced in calling them brethren. They had all lived together as brethren, and he hoped they would long continue to do so. He begged to propose "The curates of St. Paul and St. Barnabas," naming the Rev. Mr. Nugee and the Rev. Mr. Skinner.

The Rev. Mr. Nugee, in responding to the toast, said he felt this a most glad and inspiring day. A few weeks ago Mr. Bennett said to him, speaking of the clergy in general, "how you have kept the thing together in this parish is wonderful—most wonderful." He had hoped for Mr. Bennett's presence on this occasion, but these words would perhaps in some little degree compensate for his absence, for they showed in the plainest terms that he regarded the present position of the church of St. Barnabas as one of real triumph and of great congratulation.

The Rev. Mr. Skinner also responded to the toast, expressing, on behalf of himself and his brethren, their earnest and sincere thanks for the very kind way in which the mention of their names had been received. He also begged to tender their thanks to their head and chief for the kind manner in which he had spoken of them; and he was sure he was expressing their feelings when he said that, however great their efforts might have been, they never could have attained anything like the success with which it had pleased God to bless their labors, had it not been for that uniform amiability and affection which, in the person of their head, had kept them so together.

The health of "Mrs. Liddell and the district visiting ladies" was then drank with the greatest enthusiasm; and after several other toasts had been given the party separated highly gratified with the proceedings of the day.

The Duke of Northumberland has given £2,000 towards building a new church in the populous parish of Isleworth, besides offering a most eligible place to build it on. The endowment, it is said, will be furnished out of the rent-charge of the living, the Rev. Henry Glossop, vicar of the parish, having volunteered to give £150 a-year during his incumbency; and the Dean and Canons of Windsor, as patrons, having agreed to set apart £100 a-year for the purpose, on and after the next presentation.

The National Society's training Institution for Schoolmistresses held its fourth annual meeting at Whitelands-house, Chelsea, on Monday the 13th, the Bishop of St. Asaph's presiding. The Earls of Harrowby and Ellesmere, Archdeacon Sinclair, and the Rev. Charles Kingsley were elected to the Council for the year. The following from the Secretary's report will indicate the purpose and prospects of the Institution:

> During the past year funds have been raised to provide furniture for the addtional buildings recently added to the institution at an outlay of nearly £9,000. The Council trust they will shortly be enabled to remove the remaining portion of the old houses, and substitute a suitable addition to the buildings lately erected, with class-rooms and a well-arranged infirmary. At the Christmas examination of students and pupil-teachers, twenty-nine students obtained certificates of merit, of whom five were placed in the first class. Of forty pupil-teachers who competed for Queen's scholarship, twenty-five were successful. Some of the pupils had been permitted to enter for a single year's training, but, in the opinion of the Council, the course of training, to produce permanent and satisfactory results, requires a period of not less than two years. The applications for admission at the beginning of the year were so numerous that it was found necessary to make a selection, and one hundred and seven students were received into Whitelands. Among other alterations, the practising schools have been placed under the superintendence of Mr. Knighton, the teacher of the art of teaching; and the attention of the students is more largely called to the study of the best methods of teaching, and to the principles which should guide them in their professional career, more time being devoted to private study, and reproduction of the lectures that are given to them. They are also carefully instructed in the subject of domestic economy, great attention being bestowed upon their industral training. In conclusion, the report stated that the most gratifying reports had been received by the Council of the succcess of their former students.

The new church of St. Matthias, at Stoke-Newington, was consecrated by the Bishop of London on Monday the 13th. The weather, though very bad, had not so much effect but that the sittings and most of the standing-places were filled. In the course of his sermon, the Bishop urged upon the congreation the duty of thankfulness for having a temple so suitable in its architectural character for religious worship, and for the revival of such works in the Church at large. They ought to be thankful that their church was one for the richest and the poorest; and he hoped the offertory would be a substantial proof of the charity of the parishioners and of the strangers present, as a considerable sum was still wanting to pay for the church. The offertory was £480. After service, a large part of the congregation met for luncheon in a tent set up for that purpose. There the Bishop again spoke of the church and the parish; saying that this was the 201st church he had consecrated, and that he hoped he should soon have to consecrate another in the same large parish. He thought it very essential that a school should always be associated with a church, and that the schoolmaster should prepare the minds of children for the clergyman's religious teaching. He could not leave without paying a tribute of respect to the architect. The church combined all the features of beauty and simplicity which could fit it for the service of the Church of England. The rest we give as reported in the *Guardian:*

> Lord Nelson in proposing the health of Mr. Pope, the incumbent, expressed great pleasure at seeing completed that day the church whose first stone he had laid some years ago. Being a great friend of the architect, he was glad to hear the Bishop express such satisfaction with the church. It was, indeed, very fitting in its simple grandeur for the performance of the Church of England's ritual. Now the visible tabernacle was completed, all should co-operate to complete the invisible temple. (Great cheering.)
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> The Rev. T. Pope thought that, after the countenance of Heaven, it was a great thing to have the countenance of him whose name was never associated with defeat. (Cheers.) The work had been begun and carried out in the conviction of Lord Nelson's ancestor himself, that "England expects every man to do his duty." (Great cheering.) I receive your cheers as the minister of the church, not for myself, but for those who have been my fellow-helpers. Even humanely speaking, it has been their work rather than mine. We have had to meet every trial that could be placed in our way by enemies, and and have yet a heavy debt to clear; still we are all-confident of success.
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> Let us feel to-day that our work is only begun. I hope next year we shall be able to hold up our heads and say to one another, "St. Matthias is out of debt." We have, under God, made a great advance in the parish; may we be all prepared, when the next bidding shall come, to "go up higher."
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> Mr. Hubbard proposed the health of Mr. Brett. Wherever work was going on for the cause, there he found Mr. Brett. He was ill, but whenever I could bring him anything for St. Matthias, it did him more good than medicine. I hope this day will cure him quite. The work in this parish has met with all possible discouragements, and even to-day the elements are against us; but let us remember the promise, that "They that sow in tears shall reap in joy."
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> Mr. Brett had strong faith in the Church of England, and could afford to pass by malicious discouragements in the promotion of her work. He said, "I remember some years ago, when a vestry was called to prevent this church being built, that only myself and two others were found to support the cause of St. Matthias. Some one present said to me, 'You see, sir, the vestry are unanimous against you.' I replied, The work shall be done; and to-dav it is done." We owe much to Mr. Hubbard, who has begged shamelessly for us in the city; a task more troublesome than giving. For tweve years I have struggled here with the worst of difficuliies; but a Christian, with his eye fixed straight on this object, can do anything. We do not here wish to advance Romanism; nor is it our duty to calumniate Rome by denying truth, but to oppose her by proclaiming truth in its purity.

From which it will be seen that there is in England both a demand and a supply of the same energy and resolution which are so often needful here. We hope our readers will be pleased with the subjoined description of the building and its furnishings?

> The church is 135 feet long internally, and about seventy feet to the ridge of the nave roof, and 132 feet to the top of the gable cross of the tower. The material is the London grey stock brick, with Bath stone windows. The style is Early Decorated, and consists of nave and aisles, with a western door, and north and south porches, a tower of great massiveness and dignity forming the choir on the ground plan, with aisles on either side, and a sanctuary to the eastward of the tower, with a vestry of two stories to the north. The church is characterized by great simplicity, and freedom from those fripperies and excrescences which, however picturesque, are now-a-days so unmeaning, and so unsuitable to the services of the English Church, with her one congregation and one altar. A handsome font of black marble and serpentine stands in the centre of the western bay of the nave. It is the gift of the younger members of a family in the congregation. The pulpit is advanced one bay from the chancel. The organ is a fine instrument, and reflects great credit upon its builder, Mr. Henry Willis, of Gray's-inn-road. The sanctuary is vaulted, with stone ribs, filled in with red and gray bricks in bands. The east window is filled with stained glass, by Wailes, in very bold drawing, and of firstrate execution. Beneath is a reredos of tiles in mosaic surrounding the altar-table. The altar-cloth is very handsome, and is the work of some ladies in the parish. The sanctuary part of the chancel is enclosed by a low wainscot screen, the choir being open to the congregation, but raised two steps.

The consecration services at St. Paul's, Oxford, of which we made some notice last week, were brought to a close on the evening of Sunday the 5th, at which time Dr. Pusey preached. The Oxford Chronicle speaks of the sermon thus:

> It is perhaps sufficient to say that Dr. Pusey was the preacher, and it will be at once inferred by those who have ever heard him, that it was a solemn and impressive discourse, full of rich and varied illustration, and teeming with that loving, gentle, spirit which especially marks the Rev. Doctor's words and deeds. However persons may differ from him on abstruse doctrinal statements, there are few who will not readily concede to him this meed of Christian praise. After dwelling at considerable length on the omnipresence of the Deity, and His manifestation of love to man in Christ Jesus, he wound up a sermon which was listened to with breathless attention by a very large congregation, by warning his hearers against trust in any but Christ for salvation; against trust in *man;* Paul, Apollos, Cephas, being instruments indeed, but instruments merely by whom Christians believed and were brought to the faith; against trust in *sacraments*, which were channels indeed, but mere channels of grace to believing and penitent souls; against trust even in that greatest and richest of God's blessings to His people—the *Church*—the Church being a means indeed, but a mere means of union between Christ and man, agonizing and struggling after holiness by self-denial and the daily exercise of every Christian grace.

A London paper announces that certain Evangelical circles are in quite an uproar, because the Rev. Mr. Foster, pastor of a large congregation who meet in a handsome edifice in Kentishtown, has openly renounced his distinctive principles. A large part of his hearers, it is said, sympathise with his new views, and will go with him to another place of worship. Rumor makes free with the names of other men of note among Evangelicals, as being likely to follow his example. Thereupon the *Examiner* remarks,—"We have been informed that Mr. Foster intends establishing a Free Christian Church, the basis of which will be,—The Holy Scriptures, not human creeds, the only standard of Christian belief; the duty of all men to inquire for themselves; their individual irresponsibility to each other for the conclusions which they may reach; and diversity of opinions no bar to religions fellowship. In this project he has received ample promise of support."

If our readers can understand precisely what all this means, then all we have to say is, they are ahead of us.

The *Gazette* announces that Archdeacon Hare, Archdeacon Tattam, and the Rev. Henry Melville have been appointed Chaplains in Ordinary to the Queen.

The London Union on Church matters held a general meeting on Tuesday the 14th. In their report, the Committee discuss several subjects that had been referred to them at a former meeting. On the subject of the Cathedral Commission, about which so much has been said of late, the report has the following weighty sentences:

> They cannot but protest against any legislation, however good, on this subject, which proceeds from Parliament alone. They remarked, also, with regret, the omission of Mr. Sidney Herbert and Mr. Gladstone, gentlemen whose worth as Churchmen, and familiarity with the subject, gave them a claim to be named on the commission. It is understood that an intention exists to enforce the residence during the greater part of the year of canons hereafter to be appointed, to prevent the canonries being held along with other benefices, and to attach to them diocesan duties. If the report of the commissioners recommends measures in this spirit, it appears to your Committee that nearly all that can be expected from the commission will be accomplished. The efficient use of the cathedrals, the solemn ceremonial, the sound preaching, and the wise counsel for the good of the city and the diocese, depends more on the spirit infused into the chapter than on the letter of any law. It is to be hoped that, as the cathedrals are made useful, they will be raised by degrees from their present inactive position. One point, in particular, bearing on the subject, was recommended to the notice of the Committee at the last meeting of the Union, and that is the promotion of diocesan inspection of schools by means of the cathedrals. This is so suitable an office for those bodies, and so plain an adaptation of the statuable functions of the Chancellor of the Cathedral, that it can hardly be doubted that the commission will provide for the annexation of the office of inspector to one of the canonries, and perhaps, also, in some cases, of sub-inspector, with smaller endowments; and what is essential, that these appointments should be held only while the inspectors are capable of actively performing their work; and that afterwards, if they do not obtain other preferment, they should have some moderate retiring pensions, with, it may be, an honorary stall in the Cathedral. Diocesan colleges and diocesan training schools are institutions also much wanted, and which should cluster round the mother Church as far as possible.

After referring to the question of church-rates, as lately brought up in Parliament, they add,—

> But your Committee cannot leave the subject without expressing their approval of the principle of Dr. Phillimore's measures, and their hope that he will propose it again and again, until its merits obtain for it success; while, at the same time, they record their conviction that, with the restoration of the vestry as the only Church assembly of the parish, must come the restoration of the Churbh assemblies of the diocese and of the province of the national Church.
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> It is a right principle of reform to leave the existing machinery as much as possible untouched; with a vestry and a rate retained and modified, the requisites for the decent performance of divine worship will be better secured than by a subscription and by new machinery. But now, on the one hand, the Dissenter complains that he is forced to contribute to a worship to which he objects, and the Churchman, on the other, that the Dissenter uses his admission to the vestry as an occasion to attack the Church; while the clergyman is embarrassed in his duties of Chairman between his desire to stop what he rightly thinks a scandal, and his fear that the law will not bear him out in stopping such proceedings. It is just, therefore, and reasonable, that while all parishioners are allowed to retain their full rights as to secular matters, the charge for spiritual things should fall on those who profit by them, and that others should be excused from supporting, and prohibited from interfering with, what they do not value.

The Bishop of Glasgow, acting by commission from the Bishop of London, held confirmations at Antwerp and Brussels on the 4th and 6th of June, confirming 18 persons at the former place, and upwards of 50 at the latter.

The reports of the late proceedings at Oxford furnish, besides what we mentioned last week, one or two items that are well worth remembering. On Wednesday, the second day of those proceedings, there was a great dinner in the magnificent Hall of Christ Church College, of which College Lord Derby is a member. Of course his Lordship presided, and spoke with his usual apt, ready, graceful and learned eloquence. But a greater than he was present this time. Mr. Gladstone, it seems, had snatched a few hours from urging his budget through the Commons, to be present in his own College-hall at the honor done to the new Chancellor of his constituents and of his *Alma Mater*. Sir Robert Inglis having first responded to the toast of "the Members for the University," there was a great call for Mr. Gladstone, who, according to the *Oxford Chronicle*, made *the* speech of the evening:—"The mellow richness of his tones, the nicely-rounded periods of his diction, and the kindly spirit in which he spoke of the new Chancellor, as being, both for the scholarship which he had displayed in his youth, and for the excellent and noble qualities which had marked his manhood, eminently qualified for his present exalted post,—hushed every sound of mirth, and led his hearers away willing captives." By some oversight, no speech was obtained from Mr. Disraeli, who at least might have been called upon to say a word for the strangers present; but still the right hon. gentleman had, at Christ church, a gratifying climax given to his triumph in the Theatre. The undergraduates surrounded him as he was passing through the great quadrangle to the Dean's house, overwhelmed him with cheers and greetings, and could hardly be brought to let him off without a speech in acknowledgment.

On Thursday, the new Chancellor had a short interview with Dr. Routh, the venerable President of Magdalen College, now, it is said, in his 98th year; and in the evening, at the Pembroke dinner, his Lordship spoke of the visit as a high gratification.

The *Guardian*, after reciting the twenty-two names of the second batch of D. C. L.s, which was made on Thursday, adds the following: "These names were generally well received. Those of the Bishop of St. Andrew's, Sir E. B. Lytton, Sir A. Alison, and Professor Aytoun, were vehemently applauded. A significant greeting, however, we should mention, was made to the Bishop of Ohio; 'Three cheers for Bishop Doane!' being twice called out by a lusty voice, and heartily responded to, once on his presentation, and again when Dr. M'Ilvaine was ascending the steps to receive the greetings of the Chancellor. It will be remembered that the Bishop was one of the presenters of the Bishop of New Jersey, and the feeling in consequence was marked, unqualified, and unmistakeable."

The Ecclesiological Society held its fourteenth annual meeting on Eriday, June 3d, Dr. Mill presiding. Perhaps our anti-ecclesiological brethren can with more success oppose the cause of architectural beauty and fitness in houses of worship, if they once know somewhat of the origin, purpose, and progress of this Society; which will no doubt be thought reason enough for giving some account of the meeting. The annual report begins by referring to the death of the Bishop of Sidney, one of the Society's most distinguished members; and expresses a wish that the proposal may be carried out which was first started by an officer of the Society, for finishing the metropolitical church at Sidney, in memory of the deceased Prelate, who was its founder.

The report also takes a cursory review of the chief architectural works of the past year; bestowing most praise on St. Matthias, Stoke Newington, by Mr. Butterfield; on the designs for the great school at Hurstpierpoint, and for churches at Gravesend and Galashiels, by Mr. Carpenter; on churches at Eastnor and Ealing, by Mr. Scott; on designs for the Theological College at Cuddesden, by Mr. Street; for the Bishop's College at Capetown, by Mr. White; for St. Botolph's at Boston, by Mr. Place; and for Ely Cathedral, by Mr. Scott. The report winds up thus:

> In conclusion, your committee think that, in reviewing the past year, there is every reason to believe that our principles are widely extending their growth and influence, and that the worst of our new churches or restorations are better than the best of a few years since; while in the better specimens of the present state of Christian art, there is every sign of further and most hopeful progress, and every evidence of the wide acceptation of a correct and sound ecclesiology.

The Rev. W. Scott, in nominating for the new Committee Mr. A. J. B. Hope, the Rev. Messrs. J. M. Neale, B. Webb, S. S.-Greatheed, T. Helmore, and Mr. F. S. Gosling, took occasion to urge upon the members the necessity of continuing their exertions in the cause of ecclesiology, chiefly because their success had been so great. He concurred entirely in the concluding paragraph of the report just presented; it was quite true that the very worst of the new churches of the present day were infinitely better than the very best of those which were building when the society commenced its operations. But though the evil which the society had so successfully resisted was scotched, it was not killed. Once let the society relax its labors, and the old spirit would revive. It was unquestionable that in many quarters the ancient Paganism had not been eradicated. As soon as we cease to watch new churches, and the general tendencies of Christian art, we may reasonably fear that we shall have to begin our work again. He could not, in nominating the new committee, but say a single word on its constitution. The first names which met his eye were those of Messrs. Hope, Webb, and Neale. At this moment it would be superfluous to congratulate those gentlemen on the successes of the society of which he believed they were the founders. But it was an important and interesting thing to trace the successes of Church architecture, connected so intimately with the labors of this society, and now coterminous only with the limits of the Church of England itself, back to their modest, if not insignificant, beginnings in an undergraduate's room in Cambridge. The society had achieved unquestionable triumphs; by steady resolution and a firm adherence to principles, it has lived down much of misrepresentation and misunderstanding; and its history was a useful lesson to us all not to despise small beginnings, and its present state was a great encouragement to perseverance. He had, perhags, a peculiar right to say this, because, though in a very little way, it had been his privilege, and he might add his happiness, to co-operate for some years with the gentlemen whom he now nominated for the new committee. He had nothing whatever to do with originating the society, nor had he any share in its first and more arduous labors, when its objects had been pursued under difficulties which had now passed away.

The Annual Meeting of the National Society was held in the Central School-rooms, Westminster, on Thursday morning, the 16th, the Archbishop of Canterbury presiding. A stormy time had been apprehended, and precautionary measures taken accordingly; but it was found that the secession of divers extreme men, to form a new society more fitted to serve as the organ of their own opinions, had taken much of the fury out of the old Society, and so left its proceedings to a much more even and quiet flow than had been anticipated. After a few remarks from the Most Reverend Chairman by way of opening the Meeting, they proceeded to ballot for the new Committee, and the election fell to the three retiring members, Lord Lyttleton, Mr. T. D. Acland, Sir Thomas Phillips, and the Rev. Sir H. Thompson, the latter being elected to the vacancy made by the resignation of Mr. J. C. Colquhoun. Perhaps it should be observed that the rule is, for three members of the Committee to fall off annually by rotation. The Rev. J. G. Lonsdale then read the Annual Report, from which we extract the following, as showing both the grounds of the aforesaid apprehension, and the nature of the Society's movements:

> On the eve of the last Annual Meeting of the Society, the Committee received a memorial alleging that public statements had lately been made, upon authority which could not be overlooked, to the effect, that in very many Schools in union with the Society the engagements entered into by the managers had been deliberately and systematically violated, and the teaching of the Catechism at least partially suppressed. The memorial proceeded to express a hope that the Committee would make an inquiry, as exact and general as the case would allow, into the grounds of this allegation, and make known the result to the Society on or before the day of the General Meeting in 1853. In consequence of this memorial, the Committee agreed to request the Bishops of the several Dioceses to ascertain, if they should think fit, through the Diocesan School Inspectors, or in such other way as to them might seem most expedient, what was the practice of the Schools in union with the Society within their Dioceses, as to teaching the Catechism and Liturgy of the Church. The Committee, in order to avoid any misconception, think it right to state that their object in making this request was solely to ascertain whether there was any truth in the report referred to in the memorial. All the information hitherto received from the Bishops in answer to this request satisfies the Committee that the Terms of Union are, with very few exceptions, faithfully observed.
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> During the past year applications have been made to the Committee from various quarters to sanction particular interpretations of their Terms of Union. The Committee have declined to do so, considering that the language of those terms is sufficiently clear and intelligible, and that the principle embodied cannot be mistaken. With respect to the management of Schools, the Committee having no power to interfere, cannot undertake either to enforce the observance of the Terms of the Union, or to relax the obligation incurred by accepting them. These questions are left to the good faith of the Managers of Schools and the due oversight of the Bishops of the Church; and the Committee have full confidence that the Managers of Schools in union will so act up to the conditions upon which they have received aid from the Society, as may best, under God's blessing, promote the object for which it was incorporated—"the education of the poor in the principles of the Established Church."

The Report being read, Lord Redesdale came forward, and, in a sensible and conciliatory speech, doing full justice to all parties, moved that the meeting now adjourn. This was seconded by Mr. A. J. B. Hope, M. P., who reminded the meeting that on a former occasion he had seconded Archdeacon Denison's motion; that he had fought by his side the battle of Church education, and they had won it; consequently he could not stand by him now.

The Archdeacon then came forward, and was very warmly greeted. He opposed the motion of Lord Redesdale. He said that he did not now stand there to deal with Church Education in its external relations with the Privy Council, although he was far from satisfied with the present state of that matter; but he had last year told them that he would do no more in that room, on that branch of the subject; he considered that he had been beaten upon it. His point now was the teaching of the Church Catechism, and he maintained that the members of the Society had not received a full and satisfactory report on this subject. The Committee had undertaken to make inquiries through the Bishops as to the truth of the charge that in many schools the teaching of the Catechism was not enforced, as required by the Charter and the Terms of Union. The Meeting had no details as to the shape in which the inquiries or the answers were made, but only that the result was satisfactory, and with that they were to be content. He would ask Lord Redesdale whether the House of Lords would be content with such a mode of proceeding, if they had appointed a Committee of Inquiry on an important subject. His friend Mr. Hope, and those who acted with him, had formerly urged the inquiry, and now before they had got the necessary answers they expressed themselves satisfied. So long as God gave him life he would every year move a Resolution to the same effect as that which he now proposed. He then referred to the Church Education Society of Ireland, which was received into union with the National Society in 1839, although one of its rules was that only the Church children in its Schools should learn the Catechism. He read the reply which the President of the Society in 1813 addressed to the Duke of Kent, wherein the National Society had referred to its Charter as preventing them from admitting into union Schools in which the Church Catechism was not taught to all the children. What the Society said they could not do in 1813 they had done in 1839. He did not seek to undo what they had done, but he did require some security for the future. He was sure that such facts as this would not be put aside by any other religious body in the country, in these days of reality. Would they come before the world and say, We have a Charter, we have Terms of Union, we know they have been violated, but we are afraid to ask how far, or to say that it shall not occur again?

The Rev. W. D. Willis supported Archdeacon Denison, and urged the necessity of some definite information on the subject, seeing that the actual integrity of the Managers of National Schools was involved. He read extracts from speeches by the Bishop of Manchester, on two several occasions, in which his Lordship had expressed his deep regret that the Charter of the Society rendered it necessary to teach the Catechism to all the children. He then read the questions which he had proposed putting to the Committee, and having referred to the large secession of "Evangelical" members since the last Meeting, he urged the Committee to consider what might be the result of refusing to give satisfactory information on this subject.

Mr. Keble said that he was not about to discuss a principle, but simply to suggest that order and propriety required that the documents on this subject appended to the Report just read should be well considered before any Resolution was proposed upon it. The Committee had been requested to inquire and report, and they had done so. He would take Archdeacon Denison's illustration of the House of Lords, and he would suggest that upon receiving any report of an inquiry into any important matter their Lordships would require time to look over the report before dealing with it. Last year they had been enabled to modify the resolution which he and Archdeacon Denison had proposed, simply from the information communicated to them by the Committee; and this might be the case now. As to the Church Education Schools of Ireland, he observed that Ireland was not included in the localities indicated by the title and Charter of the National Society. It was in such places as Ireland that the Missionary Office of the Church necessarily came fully into action, and the Charter could not be enforced.

Canon Trevor reminded Archdeacon Denison that the Inquiry as to the teaching of the Catechism was not undertaken by the Committee in pursuance of a Resolution passed at the Annual Meeting last year, but in consequence of a Memorial addressed to the Committee by Mr. Keble. It was left to the Committee to deal with it, and they still left it to them, but of course reserving it to themselves to apply to the Committee for information; and they would doubtless hear the result through the usual channels of information. Archdeacon Denison had gained his experience, with regard to teaching the Catechism, chiefly in rural districts, where the difficulty was much less than in large towns, where Dissenters were numerous. The effect of his motion would be to coerce and cramp the Clergy and Managers of Schools, and great care must be taken that individual members who came forward at these Meetings with their own interpretations of the Terms of Union did not add to, or take from, the Charter of the Society.

The Bishop of London deeply regretted to hear from Archdeacon Denison that they were to have a renewal of this discussion every year. He had left the Meeting last year much gratified, and had told his friends he had good hope that these exciting polemical discussions were over. He desired to call attention to two points. By the Charter, the administration of the Society's affairs is placed in the Committee, who felt their responsibility, and would discharge it, though always ready to hear the suggestions of the members. The second point was, that though the Committee had requested the Bishops to make the inquiry, they had no right whatever to insist on its being made.

The Primate then put the question of adjournment, which was carried almost unanimously, there being not twenty hands held up against it. The attendance was very large. The sounder Churchpapers express great pleasure at the results of the Meeting. The *Evening Journnl* comments on the matter thus:

> The National Society's annual meeting took place yesterday. Its proceedings, which we report elsewhere. may be regarded as an adequate exponent of the present advanced and hopeful position of Church principles. They not only exhibit, with sufficient clearness, the general temper of High Churchmen as a body, but they mark a definite era which the ecclesiastical revival has attained. In what occurred yesterday, we may, perhaps for the first time, observe on their part a steady consciousness of security in their position—a moderation and tranquil confidence which can only be the result of security. It seems to be felt that the necessity for agitation has passed away. The distinct disapproval shown towards extreme and violent courses is a sign, not of compromise and vacillation, but of calm confidence. We have recently published a memorial, weighty not only from the number, but from the character, of its signatures, which deprecated any attempt to move resolutions; and it was, we suppose, on some such grounds as the following, that that document was based.
>
> Immediately after the reading of the Report, Lord Redesdale moved, and Mr. Beresford Hope seconded, the adjournment of the meeting—with a distinct understanding, however, that such adjournment was not intended to stifle discussion, but only to postpone action. The London Union, in the Report which it issued on Monday, had counseled the same line of conduct. Against this motion Archdeacon Denison contended, in a speech characterized by his usual power, and by his habitual disregard of prudence. He had a difficult task before him, especially in his attempt to condemn the Committee for not having sincerely worked the diocesan inquiry on the Catechism question—although, in their Report, they distinctly avowed their conviction, on evidence which they undertook to print, of the groundlessness of the Bishop of Manchester's charge. Mr. Keble, in a speech remarkable for its persuasive gentleness of tone and power of argument, disputed Mr. Denison's fallacy; and one of the most gratifying features of the day's proceedings was the confidence displayed by all sections of the meeting in the mild wisdom, the high principle, and the loyal confidence in his cause which his speech exhibited. Perhaps no living divine has won more universal respect than Mr. Keble; and when he counseled so much of decent courtesy towards the Committee as at least to wait till their Report could be read—when he so forcibly dilated on the peculiar character of the Church's missionary work—and when he so clearly distinguished between a proposition made by Dissenters in 1813 to destroy the Church character of all National Schools, and the present claim urged by good Churchmen for liberty to the Church to communicate her teaching, under certain circumstances, and to certain parties, with a certain reserve and economy, yet with entire deference to the Church's spirit and to the Society's charter—the business of the day was over. Lord Redesdale's motion was carried by about twenty to one.
>
> We cannot but congratulate the Church on this result. A motion advocated by Lord Redesdale and Mr. Hope, and supported by Dr. Pusey, Mr. Keble, and the London Church Union, is one in which the Church may reasonably place confidence. The result of the ballot for new Committee men, and the generous willingness exhibited by Churchmen to cherish fellowship and sympathy with working educationists, such as Sir Thomas Phillips and Sir Henry Thompson—with whom, in some matters, they may be at issue—will tell for the character of the Society in the estimation of bystanders. Yesterday's proceedings will show the public that Churchmen are above crotchets and above party spirit—that, when they agitate, it is by compulsion rather than by choice—that they are too sure of their own principles, and of their eventual triumph, to damage them by displays of littleness and of a carping spirit. Grateful as the majority of the meeting must feel for the past labors of a zealous but over-ardent friend, they showed yesterday their aversion to mere partizanship, and their determination not to mix up their great work with secular politics or individual tempers.

Scotland.—The *Scottish Ecclesiastical Journal* understands that steps are being taken for the immediate building of a church at Rothsay, in the Diocese of Argyll and the Isles, the plans for which are after a beautiful design. Also, for the erection of a church at Galashields, in the Diocese of Glasgow, from plans by Mr. Carpentfr of London. At Glen-Urquhart, in the Diocese of Moray and Ross, a building, formerly used as a school-house, is undergoing alterations, in order to convert it into a church. The building, together with a burial-ground, and a parsonage and garden, has been made over to the Church by a person who does not wish his name to be published. The property is vested in trustees, the Bishop of the Diocese being one of them. The church is to be dedicated to St. Ninian, the Patron-Saint of the parish.

The Annual Meeting of the Diocesan Synod of St. Andrew's, it is understood, will be held on the 6th of July, when, besides the ordinary business, the question of St. Ninian's, Perth, will again come before them.——Bishop Wordsworth held a confirmation at St. Mary's church, Kirriemuir, on the first Sunday after Trinity, giving the sacred rite to 17 persons, mostly adults. The Bishop preached both morning and evening; the services being attended by a large body of respectable Presbyterians, upon whom his sermons seemed to make a deep impression.—— On the 29th of May, Bishop Low, acting by commission from the Bishop of the Diocese, consecrated a small plot of ground, at Pittenweem, in the avenue of the Priory, immediately adjoining the chancel of St. John's chapel, as a resting-place for such clergymen as may there "cease from their labors;" the ground being restricted to that use, on account of the small space available. The *Journal* says, "the consecration took place in the presence of the principal part of the congregation, the venerable Bishop being assisted by the Incumbent; and there was something extremely impressive and touching in the ceremony, where the aged prelate was setting apart for so solemn a purpose a spot of ground which, in all human probability, he looks forward to be the first to occupy.

Canada.—The new Cathedral church of St. James, at Toronto, was opened for Divine service on Sunday the 19th ult., the sermon being preached by the Bishop of the Diocese. The fruits of the offertory are given as nearly £107. The Churchpeople of Toronto were evidently looking forward to the event with great interest: long before the hour of service the Church was crowded in every part. We heartily congratulate them on the fulfilment of their hopes. Their church has been burnt down, certainly once, and, if we mistake not, twice. From the account given in the *United Empire*, we should think that the architectural character of the building, though not the highest, must be far above the average. One point, however, we notice with regret, and copy as a warning:

> The pews are very comfortable to sit in or stand. This would be all very proper if we merely went to church to hear a sermon or to join in the praises of God, but there is another part of the service which is perhaps equally important, at least the compilers of the Prayer Book evidently thought so, and that is kneeling. Owing to the manner in which the boards dividing the pews are placed beneath the seats, it is almost impossible for an ordinary sized man to kneel, unless he turns his back to the officiating minister—an irregularity which we should think would be very shocking, especially when we so frequently hear such horror expressed at the minister's turning his back to the people. If the minister must be placed, as he is in St. James, so as to face the people when saying prayers, it is surely equally important that the people should face the minister.

The *Canadian Churchman*, which in our short term of editorial life we have learnt to prize highly as a staunch organ of sound Churchmanship, has changed hands, taken a new form, and shortened its name to "*The Church*." From the platform of the new "editorial management" we extract the following, and heartily bid the paper "good speed:"

> In the first place, we disclaim all idea or intention of making it, or allowing it to be made, a *party* paper. We neither desire to identify it with any party, nor to assail any party. Conceiving that the spirit of party is utterly at variance with, nay, most injurious to, the best interests of religion; aware that it engenders strife and ill feeling where, above all things, peace and charity should most prevail, we would do our utmost to extinguish, rather than to fan, the flame of party feeling and party action; and would fain see the brethren of the Church united as one band in promoting that Gospel which was first heralded to mankind with the announcement of "Peace on earth, good will toward men."
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> At the same time, we would not be understood as advocating a spurious and deceptive quietude—as crying Peace, where there should be no peace, and Agreement where there *cannot* be agreement. Such unity as can be obtained only by the sacrifice of religious truth and principle, is the last thing we would defend. When those are really at stake—when the contest is to be between vital truth and anti-Christian error, Christians and Churchmen will present the broader front to the common foe, by studying to act in harmony with each other. Our Zion will be best defended when she is "as a city that is at unity in itself." We need not sacrifice truth or principle for the sake of peace;—let us sacrifice our prejudices, our sectional feelings, and all that earthly leaven that fosters jealousy and discord—let us make a holocaust of these upon the altar of peace, and then there will remain but very little cause for disagreement among ourselves.

New Zealand.—During its voyage in 1852, the Mission ship, *Border Maid*, having on board the Bishops of New Zealand and Newcastle, visited no less than 53 islands of the Pacific. The Report states,—"In 26 of these islands we were able to hold some kind of intercourse, more or less, with the people: from 11 we have received scholars: in seven mission stations have been established by the London Society, three of which are proposed to be given up to the Church Mission. The aggregate of population cannot be less at the lowest estimate than 200,000 souls; with a different language or dialect, on a probable average, for every 5,000 souls."

FOREIGN.

Our latest advices from Europe were by the steamship *Africa*, which arrived last Thursday, bringing London papers to the 17th ult.

England.—The papers announce the death of Mr. Joseph Cottle, at his residence near Bristol, in his 84th year. His name has long been familiar to us, from his friendly connection with Coleridge, Southey, and Wordsworth. He was also considerably known by his own literary labors, and was much honored and loved for his great personal worth.

There was little of interest doing in Parliament. The India Bill was meeting with no open hostility, except from a knot of members on the Ministerial side, who had formed themselves into an "Indian Reform Association." Mr. Blackelt was prominent among them; who is described as a young man, impatient to strike out a line for himself and make a position; fluent, ambitious, greedy of information, and likely to attain, with judgment and industry, a respectable place in the political world. The Opposition proper kept silent touching the Bill for some time, till at last Lord Ellenborough took the field in the Lords, and Lord Stanley gave notice of resistance in the Commons. The former would legislate at once, but would largely modify the scheme; the latter condemns it cautiously, and is for delay. The India House, through its Parliamentary organs, protests and submits, for fear of something worse. General opinion, it is said, was favorable to the plan, though it had not stamped it with distinct approval. Nobody was quite satisfied, but then nobody ever expected to be so with any plan of government for India. Sir Herbert Maddock was clear that they ought not to legislate now; Sir T. Baring was as clear that they ought; both had objections to the Bill, but would not oppose it. Lord Stanley's chance was said to lie in the large number who would refrain from voting. The *Guardian* comments on the matter thus:

> It is worth observation that Sir H. Haddock, a man of Indian training and experience, argues for the admission of natives into the proposed Legislative Council: contrast with this Lord Ellenborough's clear and stearn conception of a governing race possessing a monopoly of power and intelligence, and ruling a subject population, none of whom should be encouraged to rise beyond a certain intellectual level. The just and humane view will prove, we believe, the wisest in the end. Lord Ellenborough, in choosing his picked body of administrators, would give birth the first place and education the second. But this is a crotchet; as Lord Granville pointed out, the highly educated man can hardly ever be lowly born. If he is, nothing but rare accident can have raised him, or great qualifications, and it is desirable surely to multiply rather than to close the few steep and narrow *spiracula* by which a native of the lower strata of society can now mount upwards into the higher. India is a good field for such struggles.

On Wednesday the 15th, the Commons went into Committee on the Election Bill. In regard to elections for the Universities of Oxford and Cambridge, a clause was inserted providing that three clear days' notice of the election should be given, and that the day fixed should not be sooner than six days, nor later than fourteen days after receipt of the writ. It was also agreed that the polling should commence not sooner than six days, nor later than twelve days after the nomination, that it should continue for five successive days in one week, from 9 till 5, and that Christmas Day, Good Friday, and Ascension Day shall not count as a day, but the polling to be adjourned; that the Vice-Chancellor should have power to appoint deputies to receive the votes, and decide questions.

Cardinal Wiseman stated in his sermon, in behalf of Somerstown Charity Schools, the other day, that a miracle had come to his knowledge;—a religious woman, inmate of one of the Benedictine communities, and who had been bedrid for six years, had been *instantaneously* cured by prayers! He believed this miracle was wrought to show the divine approval of religious houses.

Ireland.—In the Dublin Court of Chancery, the Lord Chancellor lately gave a very important decision, bearing upon the present legal position of nuns in the United Kingdom. A petition had been filed in Chancery by a lady named Eliza Blake, who described herself as a member of a religious community known as the "Loretto nuns," praying for an account of the rents and profits of a portion of the estate of her deceased brother, Mr. Henry Blake, who died in the year 1851. On the part of the defense it was contended that the petitioner, being what was termed "a professed nun," was not in a condition to maintain any action in the civil courts of the realm. Affidavits in support of the defense were given to show that the petitioner would derive no benefit from a decree in her favor, inasmuch as the vows taken by the nuns oblige them to give up all their property to the use of the establishment; and further it appeared from affidavits that this was not a *bona fide* petition, but one promoted by the superior of the order in the petitioner's name, for the sake of getting the money for her own purposes. The Chancellor, in passing judgment, stated the principal question at issue to be whether or not the common law, by which a nun was considered to be legally dead, was repealed in spirit by recent legislation in favor of Roman Catholics. In his opinion, the case should be determined by reference to the course of legislation during late years, and the authorities founded on that legislation. There was no act repealing the common law, by which professed nuns were considered dead in law; but the Legislature had recognized these institutions, and allowed females to go into them, and that was a matter for consideration. He could not hold that the Roman Catholic Relief Act removed all the disabilities at common law, but the general course of legislation should, he thought, be considered as removing the disabilities under discussion—at least as far as nuns were concerned. His lordship, having at very great length referred to several of the old authorities, concluded his judgment by giving it as his opinion that, considering the legislation in modern times, he could not hold a nun to be legally dead, but expressed a hope that the question, which he said was a most serious and important one, should be brought for final adjudication, to the House of Lords, so as to have the law settled for the future. Judgment for the petitioner. It is stated that there will be an appeal to the House of Lords.

Lord John Russell, it seems, has stirred up a hornet's nest in Ireland. The Romish Priests lately held a conference in the Diocese of Cork, for the purpose of airing their vocabulary against his Lordship's speech on the Irish Church, of which we made some notice last week. The following is a part of their thunder:

> That we have learnt with deep indignation and intense disgust that Lord John Russell, as organ of the Government and leader of the House of Commons, has grievously outraged the faith and feelings of Catholics by reviving and promulgating, in his speech on religious equality, all those exploded calumnies against the loyalty and fitness for liberty of the members of the Catholic Church, which a perverse and stupid bigotry alone could now seriously entertain.
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> That viewing, in relation to the past political life of this Statesman, his recent bigoted conduct towards the Catholic Church, from his infamous "Durham letter" to the present time, we must conclude that his live-long professions of liberality, and his advocacy of religious liberty, to which he owes his present "bad pre-eminence," were all but a hypocrisy, a swindle, and a lie. We regard, therefore, with pain and alarm his presence in the Cabinet, and distrust any Government which, by admitting him to its councils, sanctions his political tergiversation and dishonesty; and, by retaining him as its organ, and so far identifying itself with his sentiments, proclaims its own bigotry and illiberality.
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> That we earnestly call upon the representatives of this county, now that every pretext, whether specious or flimsy, that has been alleged to justify a general support of, or any such coquetry with, the present Government, has vanished as smoke—now that all special pleading as to the meaning or force of plighted faith must stop her mouth—to withdraw at once from their disastrous "neutrality," which, if it did invite, certainly emboldened the daily growing intolerance of Parliament, and in particular the bigoted insolence of Lord John Russell. We call upon them to avenge, by a stern and strenuous opposition to every Government of which he is a member, the outraged faith and feelings of their constituents; and, though we are not wholly satisfied with the general tenor of their conduct since their election, though we strongly condemn their specific vote on the income-tax, as unjust and indefensible in itself, and ruinous to the interests which they were chosen to represent, yet we will be prepared to accept as some reparation for the past their energy and spirit of the present crisis, and their future straightforward fidelity to the principle of "independent opposition," the wisdom and necessity of which is now triumphantly established.

The *Dublin Evening Mail* gives an abstract of the Report of the Commissioners appointed to inquire into the state of the Dublin University. It seems that the average receipts of the University are about £64,000 per annum; the income of the Provost some £3,500, with a residence; the average income of a Senior Fellow nearly £1,800 a-year, and of a Junior Fellow in the middle grade of Tutors about £670 per annum; to which are to be added free chambers and commons. The Commissioners do not recommend any diminution in the aggregate income of the Junior Fellows, and they suggest only a trifling deduction from that of the Seniors.

France.—The rumor, noticed last week, of a plot against the Emperor's life, is countenanced by a note in the *Moniteur*, to the effect that suspected persons will no longer be received, as hitherto, and freed from further surveillance on going through the required form. A number of these persons, it is said, having shown themselves unworthy of the Emperor's clemency, full pardons will not in future be made out, except in cases where it can be fully ascertained that no danger will ensue to public tranquility. It is suspected to be some of these parties against whom the recent measures have been adopted.

It would seem that marriage was having a very marked effect on the Emperor's character; though whether for better or worse was not so clear. The Paris correspondent of the *Guardian* writes thus:

> The excitement on the Eastern question seems necessary to arouse Louis Napoleon from the state of lethargy into which he appears to be falling. If I may believe the statement of unprejudiced official people, real business is completely at a stand-still, wherever the Emperor is concerned. Nothing can be got done, except in the matter of amusement, or some favorite hobby, such as building. Even Bonapartist senators and councillors of state have been heard to say that things cannot go on so; the constitution being a farce, will not work of itself in its present condition, and must either be altered to do so, or the Chief of the State must resume his activity. Since his marriage, Louis Napoleon has gradually given himself up more and more to inactivity or amusement; yet how far the royal couple have succeeded in furnishing to each other the latter requisite may appear dubious. A few days ago Louis Napoleon sent a note to his private secretary, who was formerly the private secretary of his mother, Queen Hortense, and with whom he is on the most familiar terms; the note was in his own handwriting, and was, *literatim et verbatim*, as follows:—"The Emperor begs M. ——— to send him an amusing book for the Empress, *qui s'ennuie*."

The exciting topic in France, as in England, was, whether the occupation of the Danubian Provinces by Russia could be regarded otherwise than as an act of war. The supporters of Russia maintain that the occurrence of "grave events" authorizes the occupation; while the friends of Turkey contend that, under existing circumstances, the occupation of the Provinces by any force whatever—and, under *any* circumstances, by a larger force than 35,000—is a direct violation of the treaty of Balta Liman. Meantime, the opinion of both parties is, that the Russians will solve the problem by crossing the Danube, and that the Great Powers will wink at the encroachment, provided it goes no further. What course the Emperor is going to take in the matter is not altogether clear. The Paris correspondent of the London *Morning Chronicle* writes as follows:

> In the Council of State it was decided that the entrance of the Russians into the Danubian Provinces, should be considered as a violation of treaties. On the same day a dispatch was sent to Count Walewski, in London, expressing the decision adopted by the French Emperor. On Monday the communication was the subject of a Cabinet Council, held in London, to consider the reply to be made to the French Government. After considerable discussion (it is reported), the reply agreed upon congratulated Napoleon on the decided attitude he had taken,—acknowledged that the occupation of the Danubian Provinces would be an aggravating circumstance of the situation, *but the reply eluded everything concerning active co-operation against Russia*. The receipt of this reply caused suprise at the reserve displayed by England. In a Cabinet Council held thereupon, at St. Cloud, the discussion was long and violent. *From the few words the Emperor dropped, he hinted that this question was one he should take advantage of, to further some particular views of his own. The courtiers are at a loss to make out the meaning of so mysterious a hint.* Still at the Bourse the prevailing feeling was that there will be no war.

Austria.—It was asserted that the Russian Ambassadors at Vienna and Berlin insisted on Austria and Prussia discontinuing their passive attitude touching the Eastern question. There was a rumor that the Russian troops had entered the Danubian Municipalities, and it was believed, at all events, that they would do so forthwith. Russia, however, still alleged that this did nowise involve war.

News has reached us *via* Switzerland, of a violent agitation in Milan, in consequence of another appeal, by Mazzini, to the army, having appeared. To be prepared for what may happen, the Austrian Government had ordered the concentration of a large force at Gallarates, between Milan and Arona, not far from the Piedmontese frontier. Numerous arrests and seizures of arms had been made.

Turkey.—The report that Russia had given the Porte another eight days to consider the *ultimatum* of Prince Menschikoff, is confirmed. From this it would seem that the Czar had no thought of disavowing the acts of his Ambassador, who, it is said, has long indulged the hope of adding to his other titles, that of Prince of Constantinople. A correspondent of the *Evening Journal*, writing from Vienna on the 12th of June, has the following:

> The military occupation of the Danubian principalities by Russia in the course of the next month is spoken of as an unavoidable necessity, but in this case the Turkish troops would not be idle spectators. The appointment of Namik Pacha to the command of the troops to be concentrated on the frontier is a sufficient proof of this, the more so as the Turks have the right to push their troops forward: he is a man of an unbending character, and an unflinching patriot. In this state of uncertainty many French and Austrian merchants resident at Constantinople have already left the Turkish capital with their families, in order to steer clear of all the inconveniences and dangers of war. Business was quite at a stand-still. The Porte had addressed a memorandum to all the legations, in which the determination to put the country in a state of defense was announced. Abbas Pacha had promised 150,000 men from Egypt. A rumor was also current that the Sultan would send Reschid Pacha to St. Petersburg, via Vienna. In Bessarabia, bridges and other means for crossing rivers were being prepared on an extensive scale.

The same correspondent writes thus on the 13th:

> The Porte has addressed a memorandum to the representatives of the European Powers at Constantinople, in justification of the policy adopted by Turkey in reference, not only to the *ultimatum* presented by Prince Menschikoff, but also to the offensive tone and manner of the latter from the commencement to the end of his negotiations with the Divan. The Turkish Cabinet endeavors to prove that the instructions of Prince Menschikoff were such as could only have had for their object to give intentional offense to the Porte, and that the whole world is aware of the very perfect way in which these instructions have been carried out.
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> I have it from good authority that the original *ultimatum* has been modified in some unimportant points, and that the acceptance of the same by the Porte, even in its present shape, is not at all likely; consequently the prolonged term of eight days for the decision of the Porte will in nowise facilitate the solution of this all-important question. From the same well-informed source I learn that the military occupation of the Danubian principalites by Russia may be confidently looked forward to in the beginning of next month. Russia will in that event stoutly deny that this step on her part would furnish just grounds for a *casus belli* to the Western Great Powers, inasmuch as such an occupation has taken place before on several occasions without having necessarily involved such a conclusion. It remains to be seen what England and France will do under the present circumstances of the case, which are very different to those which led to the last Russian occupation of Moldavia and Wallachia during the Hungarian revolution of 1848 and 1849. If the Western Powers support Turkey in repelling this threatened occupation of the Danubian principalities, then of course the Porte may be expected to resort to hostilities in defense, and this would inevitably lead to a European war. In a contrary case, present differences will doubtlessly find an amicable settlement in the way of diplomatic negotiations. Since writing the foregoing I have received information from a most creditable party, who has the best opportunity of knowing the feeling at the Court of St. Petersburg, to the effect that the Czar, in point of fact, does not intend to make war, and that even the occupation of the Danubian principalities will not be resorted to; that matters may yet be kept in a state of much uncertainty for a time—that England and France will probably make much noise, and give rise to very warlike proceedings, but that finally the Turco-Russo affair will be once more peaceably settled.

At the last accounts, the Russian force on the Danubian frontier was about 130,000, under Generals Luders and Dauneberg; and Rear-Admiral Karniteff had a fleet of 46 gun-boats, carrying 168 guns, and capable of transporting 10,000 men across the river at any point. In connection with the rumors bearing on the Turkish question, the *Lloyd* states that, on his return to Montenegro from St. Petersburg, Prince Daniel distributed 200 Russian medals among his troops, and announced to them that they would soon have an opportunity of proving their valor in re-conquering from the Turks the territories of which the latter had deprived them.

India and China.—The steamer *Calcutta* reached Trieste on the 16th of June, in 108 hours from Alexandria. Belling, after having been taken by the Burmese insurgents, had been re-taken by the British with the loss of 30 killed and wounded. The Burmese Commissioners had not returned any reply to the Governor-General's proffered terms. Should they not return a favorable answer before the thirty days allowed them for consideration have elapsed, an advance upon Ava will take place, and steamships are being made ready at Bombay to meet the contingency. Trade was dull. The Indian Mail brings news that the Chinese insurgents had taken Nankin, and that Chiang-Choo and Shanghae were totally deserted.

CLERICAL CHANGES.

The Rev. David H. Macurdy sailed for Europe in the London packet of the 9th inst., expecting to be absent about six months.

The Rev. Alfred B. Beach, having removed to New York, requests that all letters and papers for him may be addressed to St. Peter's rectory, 228 West 20th street, New York city.

NOTICES.

Protestant Episcopal Missionary Society for Seamen in City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Tuesday next (12th inst.), at 7½ o'clock.

May 7, 1853. Thomas P. Cummings, Rec. Sec'y.

Circular.—The Vestry of the Anglo-American Free Church of St. George the Martyr, have rented, for the present, and until their own church edifice shall be completed, the building on the corner of Prince and Thompson streets, heretofore occupied by the congregation of Emmanuel church. The Rev. Alexander S. Leonard has accepted the invitation of the Vestry, and become the Rector of the Parish.

It is a part of the arrangement that the sittings in the church shall be free, so long as it is occupied as at present. That the needful expenses may be regularly met, it is proposed to obtain from the regular attendants of the Parish, aud others, such annual subscriptions, in lieu of Pew Rents, as they may be "disposed in their hearts" to give. The Offertory is left at the disposal of the Rector, to be used for his own necessities, and also to enable him, as far as possible, to meet those large demands upon his means, which must necessarily result from his position.

Though it be a most important object of the Parish of St. George the Martyr to make needful provision for the Spiritual and Temporal needs of British Emigrants, it is by no means designed to confine its "labors of love to them. It is a parish of the American Branch of the Reformed Catholic Church, in full communion with the Church of England, under the spiritual jurisdiction of the Bishop of New York, and in union with the Convention of the Diocese of New York.

A considerable fund, collected in England, is already deposited in the City of New York, for the puopose of erecting the church edifice; and measures are taken (of the success of which no doubt is entertained) speedily to raise the amount to such a sum as will authorize the vestry to begin that work. In the meanwhile, as whatever is already in hand must be strictly devoted to that object, this appeal is made to the Parishioners, and others, to subscribe, according as God hath blessed their store, that His worship may be duly celebrated in this Parish. A blank is accordingly herewith furnished, which they who receive this circular are requested to fill up: writing their names and residences therein, with the amount of their subscriptions, dating from the 1st May, 1853. The same may be left with the Rector, at the church; or at his residence, No. 7 Hubert-street; or with either of the undersigned members of the committee.

The hours of Divine Service are:—

On the Lord's Day, 10 A.M. and 4 P.M. } until further notice.
On every week day, 8 "

The following gentlemen were, on Easter Monday, duly elected Churchwardens aud Vestrymen of the Parish:—

Thomas F. Frank, 193 Greenwich-street, } Churchwardens.
Joseph Fowler, 74 Amity-street,
Anthony Barclay, H. B. M.'s Consul for the Port of New York, 58 Barclay-street,
Thomas Dixon, Treasurer, 68 Beaver-street,
Adam Norrie, 90 Broadway,
John R. Livingston, 16 Wall-street,
John Lindsay, 25 Nassau-street, } Vestrymen.
Frank Wills, 157 Broadway,
Perry Holman, 67 Greenwich-street,
James Walker, 45 Atlantic-street, Brooklyn,

New York, June 2, 1853.

Anthony Barclay,
Joseph Fowler, } Committee.
Thomas F. Frank,

Or with Thomas Dixon, Treasurer, 68 Beaver-street, N. Y.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

July 10, 7th Sunday after Trinity, A. M. Zion, Morris.
P. M. St. Marks, Garretsville.
11, Monday, A. M. Christ, Walton.
P. M. Hampden.
12, Tuesday, A. M. St. John's, Delhi.
P. M. St. Peter's, Hobart.
13, Wednesday, A. M. Grace, Prattsville.
P. M. Trinity, Windham.
14, Thursday, A. M. Calvary, Cairo.
P. M. St. Luke's, Catskill.
July 17, 8th Sunday after Trinity, Trinity parish, New York.
19, Tuesday, P. M. Trinity, Rensselaerville.
20, Wednesday, A. M. St. Paul's, Oak Hill.
P. M. Christ, Greenville.
21, Thursday, A. M. St. Paul's, Kinderhook.
P. M. Trinity, Ulster.
22, Friday, P. M. St. John's, Kingston, and Holy Spirit, Rondout.
23, Saturday, Christ, Piermont.
July 24, 9th Sunday after Trinity, Trinity parish, New York.
25, Monday, Feast of St. James, P. M. Christ, Patterson.
26, Tuesday, A. M. St. Peters, Lithgow,
P. M. St. Thomas, Amenia.
27, Wednesday, A. M. St. Mary's, Beekman.
P. M. Zion, Wappingers Creek.
28, Thursday, A. M. Trinity, Fishkill.
P. M. St. Ann's, Fishkill Landing.
29, Friday, A. M. Messiah, Rhinebeck.
P. M. Apostle's, Clinton.
30, Saturday, A. M. St. Paul's, Red Hook.
July 31, 10th Sunday after Trinity, A. M. St. James, Hyde Park.
4 o'clock P. M. St. Paul's, Poughkeepsie.
7 o'clock P. M. St. Paul's, Pleasant Valley.
Aug. 1, Monday, A. M. Christ, Poughkeepsie.
2, Tuesday, A. M. Consecration of St. James, Goshen.
3, Wednesday, P. M. Grace, South Middletown.
4, Thursday, P. M. St. John's, Monticello.
7, 11th Sunday after Trinity, Trinity parish, New York.

Note.—The Clergy will please to designate the hours of Morning and Evening service which will best accommodate themselves and their parishioners, and send notice of the same to the Clergyman of the parish that is to be visited immediately preceding theirs, in order to assist the Bishop in regulating his movements.

A School for Boys, thorough as well as elegant beyond a parallel in America, located in the new Bible House, is called the CLASSICAL GYMNASIUM. June11–3m$

ACKNOWLEDGMENTS.

The undersigned gratefully acknowledges the receipt of the following sums towards erecting St. Stephens Episcopal church, Mullica Hill, New Jersey:

R. C. Nichols, $20; F. G. Brewster, $2; Miss Margaret Salkeld, $3; cash, $1; cash, 4; Rev. Wm. H. Lewis, D.D., $5; R. B. M., $5; J. W. S., $5; cash, $3; J. Cambriling, $5; cash; $1; cash, $3; cash, $5; W. C. D., $1; A. B. McD., $5; Thos. Messenger, $5; cash, $1; J. G. C., $1; S. L. B., $5; Rev. G. T. Bedell, subscription, ch. of Ascension, N. Y., $20; St. Matthews, Jersey City, subscription, $25; C. H. Brewster, $10. Total $135.

June 29, 1853. WM. S. MALLET, Warden.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following sums:

J. N. C., $10; a lady, who left with the sexton, $10; thro' Messrs. S. & S., from 'Catskill,' $2.

We take this opportunity to remind the friends of the sailor, that on the 1st day of August we require $100 to pay that portion of the rent which we have assumed, for which we ask their gifts.

June 21, 1853. D. V. M. JOHNSON.

Donations may be left at Messrs. Stanford & Swords.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Trinity parish, Davenport, Iowa, Rev. A. Louderback, $5; Rt. Rev. B. T. Onderdonk, D.D., sub., $2; J. Paige Mumford, sub., $5.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
July 5, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Theological Seminary Sunday School, by G. K. Warner, Treasurer, $12; Christ ch., Guilford, Chenango co., W. N. Y., Rev. J. Foote, $2.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
July 5, 1853. 20 John street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
oct16–1y No. 21 Park Place, and 18 Murray street.

WANTED, three active intelligent men of good address to act as solicitors for *The Churchman* newspaper, to whom fair salaries will be paid and constant employment given. None need apply unless Episcopalians feeling sufficiently interested in Church matters to engage in the business with zeal and perseverance, and who can bring the best references, which will be strictly investigated. Full particulars may be obtained on application at the office of this paper, No. 38 and 40 Trinity Buildings, 111 Broadway. July9–tf

A tutor wanted to teach two children in the vicinity of New York. To a young student of Divinity or other qualified person, an opportunity is here afforded for making a living whilst pursuing his studies. Apply at the office of this paper.

A young man, an A. B., with the best references, wishes a situation as assistant teacher. Address X. Y. Z., *Churchman* office. jy9–3t$

TO CLERGYMEN AND PRINCIPALS OF SCHOOLS.—A lady (the widow of a clergyman) who has had much experience in teaching and the management of children, is desirous of opening a school in a healthful and pleasant town or village; or she would accept the situation of Matron in a school where she may have the privilege of educating her children. Clergymen knowing of any such opening, or situation, will please make application to the Editor of *The Churchman.*

THE EVERGREEN, OR CHURCH MONTHLY for July.—Contents: The Curate's Daughter. Letters from Jerusalem in the days of Pontius Pilate—subject, *The Trial of our Lord*, by Rev. J. H. Ingraham. Tendencies from the Church. The Folly of Wishes. Discoveries. Notes made in England and Scotland in 1848–49—*London in Summer, Cambridge University, Kings College Chapel, Ely, its Cathedral, &c., &c.,* by Rev. J. A. Spencer, D.D. Harry Fulton, or the Merchant's Son. Sketches of Eminent Men. To one who asked for Mirthful Poetry. Lines to the Bereaved. Editor's Table. Conventions of South Carolina and Virginia. Book Table. Ecclesiastical Intelligence. Calendar for July. Illustration: A Country Churchyard.
Terms: Single copy $2; two copies $1,50 each.
WILLIAM H. ONDERDONK, Proprietor,
9 Spruce street, New York.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5–1y. West Troy, N. Y.

MISS HAINES respectfully informs her friends and the public that her school will re-open September 15th, 1853. Application for admission of pupils into the school may be made, personally or by note, at her residence No. 10 Gramercy Park. June25–10t

WANTED immediately, a teacher for St. Paul's School for Boys, Newark, N. J. Capability to teach Church Music *an essential*. Address Rev. A. MACKIE, Newark, N. J. May14–tf

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.
Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11–6m$

CLASSICAL GYMNASIUM, BIBLE HOUSE (late Great Jones street and Broadway). The most thorough and the most elegant school for boys in America will, after September next, be constituted in two departments, receiving each twenty approved boys, between the ages of nine and sixteen. No greater number and no other character of pupils will be received. Copies of the report for the current year, explaining particulars, may be obtained and vacancies secured at the Rooms, Bible House, entrance in 3d avenue.
J. F. BINGHAM, rector, No. 68 St. Mark's Place. June11–3m$

HOSIERY AND GLOVE ESTABLISHMENT, 288 Greenwich street, between Warren and Chambers.
JOSEPH BATTIN invites the attention of his customers and families to his extensive assortment of Hosiery and Gloves (all first class goods) which he offers for sale at the lowest market price, having been made to order expressly for his trade. The following styles for Summer wear, just received, viz.:
Men's Gauze Merino Shirts, half and long sleeves,
Ladies' Gauze Merino Vests, half and no sleeves,
Boys' Gauze Merino Shirts, half and no sleeves, } All Cartwright & Warner's make.
Girls' Gauze Merino Vests, half and no sleeves,
Boys' and Men's Merino half Hose, all sizes
Infants' Merino ¾ and half Merino Sacks.
Infants' Gauze Merino Vests, super quality.
Women's and girls' black, white, unbleached mode colors and Lace embroidered Cotton Hose.
Men and Boys' Cotton half Hose.
Men's Silk Shirts and Drawers, all sizes.
Women's Silk Under Vests, long and half sleeves.
Men's Gauze Cotton Shirts and Drawers, all sizes.
Ladies' Gauze Cotton Under Vests, half and long sleeves.
Men's English Silk Gloves, new styles.
Ladies' French Silk do., Paris fashion.
Women's best made English Silk Hose, ribbed and plain.
Girls' rich embroidered white and unbleached Cotton Hose.
Boys', girls' and infants' white Silk half Hose, all sizes.
Men, women and children's Paris Kid Gloves, of the best quality, all sizes. } Bajous' make stamped.
Men's black and colored Spun Silk Hose and half Hose.
Men, women and children's Lisle Thread Gloves.
Ladies' Summer Merino Under Vests.
J. B. calls the attention of strangers visiting the city to his extensive assortment of goods in his department of trade, wanting first class goods.
June11–3mo

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

BENJAMIN W. WILLIAMS, SEXTON of All Saints' church, and GENERAL FURNISHING UNDERTAKER, No. 285 Henry street, opposite the church, New York.
All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other grounds or vaults. Lead and Ice Coffins, when required. Attendance at all hours, Day or Night. Ap16–3m

WORSTED PLUSHES, DAMASKS, MOREENS, &c., suitable for Pulpit and Cushion work. A. W. KELLEY & BROTHER, *Importers and Jobbers*, 36 John street, are constantly receiving from Europe a large and full assortment of the above-named goods, which will be sold low, by the piece or package.
Plushes, fig. and plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, crimson, scarlet, drab, green, blue, &c.
Velvets, Cotton Velvets, a full assortment.
Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread Bindings, Gimp, Webbing, &c. ja14–6m

FRANCE & WEDDELL, have just received direct FROM PARIS, a superb stock of rich EMBROIDERIES embracing all the latest novelties. (ap16–3m$) 703 Broadway.

NEW SPRING GOODS.—The subscribers would call the attention of Ladies to their NEW and CHOICE STOCK of DRESS GOODS, in SILKS, TISSUES, Organdies, Bareges, Jaconets, French Prints, &c.
Ap16–3m$ FRANCE & WEDDELL, 703 Broadway.

ST. MATTHEW'S HALL, Port Colden, Warren county, New Jersey. The SUMMER SESSION of this Institution, will commence on the 1st Monday in May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and moral, as well as to their intellectual improvement. It is located in the retired village of Port Colden, (three and a-half miles from the Central Railroad,) among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited; and they receive constant supervision both in and out of the school rooms.
For circulars containing particulars, as to terms, &c., early application should be made, at the Hall, to the
REV. P. L. JAQUES, Rector.
References: The Rt. Rev. G. W. Doane, D.D., LL.D., Burlington; Rev. S. Starr, Trenton; Rev. Alfred Stubbs, New Brunswick; Rev. E. A. Hoffman, Elisabethtown, and Rev. Dr. Watson, Newark, N. J.; Rev. B. Dorr, D.D., Rev. F. Ogilby, R. McCall, Esq., Tobias Wagener, Esq., and J. L. Newbold, Esq., Phila.; Rev. C. H. Halsey, George Catlin, Esq., and Henry Young, Esq., New York. ap16–3m.

For The Churchman.

"SWEET, FROM THE RAIN."

"The Violets are sweet this morning, from the rain," my gardener said. "I let it in upon them."

"Sweet, from the rain": the scentless shower
Upon the earth descends;
And all Arabia in the flower
Its thousand odors blends.

"Sweet, from the rain": so human hearts
Grow tender after tears;
And sorrow, sanctified, imparts
The peace of happier spheres.

"Sweet, from the rain": beloved, so
Thy kindness soothes my heart;
And joys, I thought no more to know,
Their sympathies impart.

"Sweet, from the rain": the heavenly grace
On sinful souls is poured;
And from the lost and guilty race
Rise praises to the LORD.

G. W. D.

Riverside, April, 1853.

SELECTIONS.

[From NEWLAND'S Lectures on Tractarianism.]

THE CAUSE OF CONVERSIONS TO ROME.

You talk about the frightful increase of Romanism all over the country, and turn up your Protestant eyes and hands at the Romish Bishops, and Romish cathedrals, and Romish doctrines, and Romish converts. Whenever the *Record* can detect a stray sheep slinking over to Rome, it catches him up, and parades him in its columns all over England, in a sort of triumph, just as the Chinamen do their prisoners in their wooden cages. It would seem as if these people imagined it a very creditable thing to the Church of England, that all her children were leaving her and going to Rome,—a something to be made the most of—a something to be proud of.

Do you not see that all this cuts two ways? Do you not see that if it were true, which it is not, that such a great quantity of converts are flocking to Rome, it would be incumbent upon you to show *why* they went to Rome, because the prima facie evidence would be against the Church of England? When the people of Ireland by shipsfull go to America, and nobody comes from America to Ireland, the prima facie appearance is, that America is a better country to settle in than Ireland. And so any one would think, until you took the trouble of finding out and explaining some rational cause for this continual emigration, besides the comparative eligibility of the two countries.

And pray, why is not this just as true with respect to religion? If what the *Record* says were true; if hundreds of people of all classes were leaving you and going to Rome, what is the inference? If you cannot show some other cause, it must be that the Church of Rome is better than the Church of England.

You ought to be very much obliged to me; you ought to consider it a great confirmation of your faith, a great service that I am doing to the Church, when I point out to you, that there is a sufficient cause, when I show you that, be the secession much or little, the doctrines of the Church may have nothing whatever to do with it: that it may be traced, and fairly traced, to the teaching, the system, the discipline and the science of the two Churches, and to the skill and experience and faithfulness of their respective ministers, and to the domination of their respective governments. One of these two solutions you must take, if you acknowledge the fact at all. To what other cause can you trace it?

"To you Tractarians," some bold Protestant will say. Well, for argument's sake be it so. And what draws us Tractarians? If we lead our flocks to Rome, what leads us? You have still got the same difficulty; and you have another difficulty into the bargain, that it is not the fact: our flocks do not go to Rome. I will show you presently, and from facts which you will not deny, whose flocks do go to Rome, and what it is that leads them, or drives them: it is not our teaching.

I have been called the Pope of Westbourne for as long as I can remember. The *Hampshire Telegraph* every now and then is kind enough to turn its attention to me, and once made me a personage of such consequence, as to devote to my especial benefit two whole columns of abuse, for six or eight weeks on end, when they did not give the protectionists above half a one. Why! during the Popish Aggression riots, which those religious and Christian people the National Club got up in most of our parishes last year, one witty scoundrel numbered my house No. 666, which I dare say you will remember is the number of the Beast in the Revelation. And here have I been going on for these ten or twelve years, teaching those very same pestilent doctrines; preaching them, not on Sundays only, but on week days too, chanting psalms, intoning prayers every day of my life. And how many do you suppose these Romanizing practices have led to Rome? Not a man; not a boy; not a baby; and I am not such a very unpopular character either. Surely these doctrines and practices cannot be so very dangerous.

But you have only my word for it, and Westbourne is a long way off. Well, verify it for yourselves. If Westbourne is a long way off, Shoreham is within a walk. You all know the parson there: the Brighton papers have served him pretty much as the Portsmouth have served me; and, to the best of my belief, he deserves it quite as much. Now how many Papists have you got at Shoreham?

And here, in Brighton itself, where you have got a very large and very handsome church, after the most approved Tractarian pattern, well supplied too with Tractarian clergy, after the most approved pattern also, little collars, and long coat tails, "and eight or ten choristers, dear little souls," not exactly in "stoles," as INGOLDSBY said, when he was in want of a rhyme and did not know precisely what stoles meant, but in garments which men call white round frocks, but the gods "white albs plain," and all the pomp and circumstance of glorious Tractarianism—where there is a a great big town too, in which one might suppose there were people enough to afford converts to any thing whatever. Even here, you are so hard run for the article that the *Brighton Herald* is obliged to manufacture converts to order, and to make an April fool of the *Record*. We make converts to Rome! No, no, Rome knows better than that.

Yes, Rome knows much better than that; and if she knew it from no other grounds I will tell you what could not fail to show it her. You know that several of our clergy have left us, and have joined that Church. Rome no doubt rejoiced thereat, and made the most of it, and suffered the Protestant Defence and the National Club, that were blindly fighting their battles, to make the most of it too, but they had wisdom enough to conceal that, which to them was a matter of bitterest disappointment, though these zealous Protestants overlooked it. *How many of their flocks did these seceding clergy take with them?* Here and there one, and that was all, yet these were men who had labored among their people without ceasing: these were men beloved by them to a degree you cannot conceive. The Romish Church is directed by many men who are in the habit of tracing effect up to its cause. They could not help seeing from this, if they found it out in no other way, that these converts had not joined them because they preferred the doctrines of the Romish Church; but because there was some one particular subject in the English Church which they could not reconcile to their consciences, and which forced them to leave it. Even when they left the English Church they preferred its doctrines: up to the very time of their quitting it, they taught those doctrines faithfully. Therefore it is, that when they do leave it, and this they do on some intellectual or historical point, which their flocks are not able to understand, they go alone; for their flocks, well trained by their full and faithful exposition of the doctrines of their own Church, have become more attached to it than ever; and, instead of following their teacher, stand aghast in wonderment, that any thing could have induced him to leave a Church, which he had taught them to love so well.

Do you suppose the Romish prelates are ignorant of this? They know well enough that such a man as Archdeacon MANNING, who could if he pleased have turned half the diocese round his finger, who had more personal friends, more attached dependants, more people who looked up to him for guidance and direction, more who would have followed him in implicit faith, than any man in England, would never have joined them alone, had it been the *doctrines* of the English Church that he was dissatisfied about. He went to Rome, and his curate went to Rome, and the parish in which they had been ministering faithfully and unweariedly for so many years, has not furnished Rome with a single convert. Why? One little anecdote will explain it all. As soon as he declared that his conscience forced him to leave us, which he did upon the conviction that the supremacy claimed by the crown of England was incompatible with the law of CHRIST, one of his most attached parishioners asked his advice about leaving also. "No," he said, "you cannot understand the point upon which I find it impossible to remain in the Church of England. *You* can remain in it with a safe conscience. Remain."

It is not among the parishes of such men as these that Rome finds, or expects to find her converts; still less does she expect from those who, though they fully coincide with them even in their protest against the usurpations of the State, the matter of episcopal appointments and appeal on doctrinal points, do yet, to use Dr. PUSEY's words, "conceive it their duty to abide in the ship, in the firm faith that Almighty GOD is conducting her, and our LORD is in her."

I will show you where Rome seeks her converts, and I will show it you from a statement which was not drawn up by Tractarians.

No one, I suppose, will suspect the clergy of Hastings and St. Leonard's of Tractarianism. I think it must be well known to most of you, that there are few places in this diocese so blessed with a thoroughly Protestant clergy; few places where sound Protestant doctrine is more faithfully preached. One of these sent me a pamphlet some time ago, which if it did not convert me, as no doubt it was intended to do, certainly did electrify me, to think that a man could write it, and then go to Church and read the services of his Prayer Book. At or about the same time was sent me a letter, part of which I am going to read you; and none of you will suspect it of being a Tractarian production.

"The parish of St. Mary Magdalen, near Hastings, was literally without any population, until the town of St. Leonard's-on-Sea (commenced in 1828) was built; which town now contains considerably over 3000 inhabitants, of which upwards of 2000 depend for subsistence on the casual employment of residents and visitors. The only place of worship in connection with the Established Church of England for the whole population, is a Proprietary Chapel, called the Chapel of St. Leonard's, built under the provisions of a private Act of Parliament; this Chapel contains sittings for 800 persons, 200 of which are appropriated to the poor; but these sittings being at the extreme end of the church, under and at the back of, the west gallery, are almost useless; the invariable complaint of the poor is that they cannot hear the minister." In fact a regular St. Dives' and St. Lazarus' church.

"The consequences of this spiritual destitution are, as might be expected, lamentable in the extreme; large numbers of the poor attend no place of worship whatever, and (it is to be feared) are acquiring habits of utter disregard to all religion; many, though not Dissenters from education or feeling, attend a chapel belonging to the Wesleyan Methodists, and are thus lost to the communion of the Church.

"But not only is the Church accommodation for the locality in question thus utterly inadequate to the wants of the existing population, but it is likely within a very short time to become much more so: new houses are in course of erection, the town is extending on all sides, but no extension of Church accommodation has yet taken place.

"Moreover, in the very centre of the district thus spiritually destitute, there has been erected within the last few years a Roman Catholic Establishment, in connection with the order of the Jesuits, whose avowed object is that of proselytism and aggression on the reformed Church of England. Its members are most active among the poor, inducing them to attend the services in their chapel, exhorting them to send their children to the schools which they have opened for gratuitous education, and in every way influencing them to join the Romish communion. They have lately commenced the erection of a magnificent church, have built large schoolrooms, and, in fine, the whole establishment is avowedly the centre of an extended sphere of proselytizing operations, embracing not only this immediate neighborhood, but a considerable part of the south coast of England."

In order adequately to estimate the effect of this centre of proselytizing operations, let us put ourselves into the place of one of these neglected representatives of a neglected SAVIOUR, and look at the whole transaction from the point of view in which he would see it.

Within the short space of twenty years, a town has risen into life; he sees streets, shops, hotels, libraries, markets; all the signs of life and prosperity springing up around him; three thousand people are congregated together, whose business is pleasure, and among these, he, with two thousand others, is called upon to minister to its votaries. There is no want of wealth; its signs are everywhere evident; well appointed equipages are seen on its parades; its shops rival those of the metropolis; its houses are palaces; temples of Belial, the god of pleasure; temples of Mammon, the god of gain; but where is the house of GOD? where is the provision for CHRIST's poor? 'A Proprietary Chapel is built, which is said to contain sittings for 800 persons, and of these nominally 200 are appropriated to the 2000 poor; but they are situated "under and at the back of the west gallery, in a place where they are almost useless," where these, the most ignorant members of the flock, those whose worship has most need of instruction, are altogether unable to hear the minister. "Inasmuch as ye did it not to one of the least of these My brethren, ye did it not unto Me."

In the midst of this spiritual destitution springs up a "magnificent church," which I will venture to say is not only magnificent, as GOD's palace ought to be, but has not a single private pew in it to shut out the poor man, and has daily prayers for his daily sanctification; "large schoolrooms" grow around it; these are opened for "gratuitous education;" while among those who, having hitherto "possessed no place of worship whatever, had been acquiring habits of utter disregard to all religion," active members are circulating, "inducing them to attend the services in their chapel," and "exhorting them to send their children to school."

And where do the funds come from, that provide this magnificent establishment, that spread this table in the wilderness of spiritual destitution? Not from St. Leonard's; St. Leonard's is Protestant, and calls it "an aggression upon the Reformed Church in England." To all outward appearance, as far as that poor man can see, this is a poor but devoted missionary college: it asks of its Protestant neighborhood none of its wealth; it sends out no circulars through the diocese; it spares not to take of its own flock and its own herd to dress for the wayfaring man; whatever it appears to possess of this world's goods, are devoted to the service of CHRIST and of His poor.

I do not say that there may not be many ways of accounting for this, and explaining it and qualifying it; I say that this is the aspect Romanism bears to any one of the neglected two thousand of St. Mary Magdalen's. A man such as we have been imagining is incapable of reasoning, he will have no very nice discrimination in Christian doctrine, but he is perfectly able to appreciate Christian practice, and to understand the meaning of brotherly kindness and charity.

Does not this, in some measure, account for the increase of Romanism in England? The authors of the circular seem to think so, for they say (though they protest they do it in no spirit of bitterness) that their chance of success (that of the Roman Catholics of St. Leonard's) is greatly enhanced by the practical exclusion of the poor from the services of their own Church, "owing to the total want of church accommodation before-mentioned; large numbers having on the Sabbath no place of worship of their own communion to which they can repair, are the more easily induced to attend the services of the Roman Catholic Church, to which they are so eagerly and perseveringly invited during the week."

Does not this give to the appeal of Cardinal WISEMAN a sting and a truthfulness which in his own particular case it little deserved, but which comes in appositely enough here, especially when they are told that after appealing to the Bishop, the parson of the parish, the adjoining neighborhood, and numbers of others, myself among others, to none of whom they had the smallest right to appeal, the liberality of those who have congregated these two thousand churchless and godless individuals is entirely exhausted? Might not these last, with some show of truth, borrow their Cardinal's words, and say, "If the wealth of the town be stagnant and not diffusive for spiritual purposes, if it in no way rescue the neighboring population from the depths in which it is sunk, let there be no jealousy of any one, who, by whatever name, is ready to make the latter his care without interfering with the former?"

Now let me ask you, do you not think it possible that when these people were setting about building their "magnificent church," and their "large school-rooms," and their establishment of priests and subordinates, which was to be the centre of proselytizing operations for the south coast, they looked out for some locality, where they had reason to believe that their seed would strike root? They did not choose Brighton or the neighborhood of St. Paul's: I dare say if one could only find it out, they had some reason for this. And they did choose the ground which had been tilled by Mr. VORES and Mr. JENKINSON; perhaps they had some reason for that too. I cannot tell, of course, because I am not in their secret, but I should think it not altogether impossible that when they saw the Church's sacraments systematically put aside, the prayer of consecration in baptism habitually omitted, when they heard that at least one family in that town had entered their communion upon those very grounds, namely, that under such circumstances they could not be sure that their children had rightly received holy baptism at all, they might possibly imagine, and the event proves that their ideas were not very incorrect, that a door was opened to them. I will not take it upon myself to say that these things did influence them, but I know this much, that that Church does not set up her establishments at random, and does reckon up the elements of success before she plants them, as the following anecdote will show.

Some eight or ten years ago I used to keep a little yacht, in which I visited a good deal of the southern and western coasts of England. I cannot tell you the precise year when I first landed at Penzance, but it was before the building of its second church. This town, which depends much for its prosperity on the success of its fisheries, was then apparently in a flourishing condition, and the villages of Newlyn and Mousehole, which line the western shores of its bay, had grown almost into towns, and bore at that time a clean and thriving appearance. The fruits of industry are not quite so rapid in their growth as those of fashion and caprice, and therefore the increase of Penzance had not quite kept pace with that of St. Leonard's. Still, however, at the time I speak of it numbered between eight and nine thousand inhabitants; and as, to meet the wants of these, a single church endowed with a stipend of £150 a-year was considered sufficient, it is pretty evident that the religious condition of the place would have been very like that of St. Leonard's, had it not been for the Dissenters. Thanks to their exertions, Penzance was, when I knew it, a very religious place after its fashion,—certainly a very Protestant place,—but for the reason I mentioned, Church doctrines were comparatively unknown.

As the yacht stood across Mount's Bay, our attention had been drawn to a group of buildings on a rising ground just outside the town, about which a number of workmen were employed. The buildings were still unfinished, but had been ably designed, and were at that time sufficiently advanced towards completion to produce a picturesque and churchlike effect. They proved to be the locality of a Roman Catholic colony, similar to that of St. Leonard's, and which, like that, consisted of a church, schools, and houses, for the accommodation of those employed about them. I soon found my way there, and entered into conversation with a man, who, dressed like a working man, seemed to be directing the labors of the rest, but who, as he afterwards informed me, was the priest in charge of the mission. This union of offices is by no means uncommon in the Romish Church. Most of their regular clergy are brought up to some trade, architecture as often as any. My Valorsinois priest, you remember, had taken the first step in the noble science—he carried a hod.

My first expression, after speaking of the architectural merits of the building, was an expression of surprise to find them at Penzance at all. Where did the funds come from? Who supplied the money?

"When GOD has work for us to do He always finds the means," was the somewhat evasive answer.

Who had sent him? His superior, the Bishop of some impossible place in partibus infidelium, for this was before the days of the Popish Aggression.

But was there a large Romanist population there? I had never heard of such a thing, but really the church did look as if it was the centre of a rich populous neighborhood: it almost deserved the title of magnificent.

"No," he said, "there was no Roman Catholic population at all to speak of; here and there a family it might be, but not what could be called a population."

Then what could have brought him there?

His superior had considered that the people were as sheep not having a shepherd (they did not seem to make much account of our dissenting brethren), and they imagined that the poverty-stricken condition of the Church of England in that place had opened them a door.

You will observe that the door was considered to be opened to them, because the discipline of the Church of England was not carried out; not because there was no religious teaching in the place, for there was, but because that religious teaching was not Church teaching. Perhaps the converse of this proposition will suggest to you the reason why, when the discipline of the Church of England *is* carried out, the Roman Catholics do not consider the door opened. And then perhaps it may show you who it is that stands in the breach at Brighton, and why it is that you have no magnificent Roman Catholic church, no large Roman Catholic schools, and no numerous proselytizing Roman Catholic establishments here? The growth of the fungus marks the previous rottenness of the *place*.

In the last two examples I have shown you a probable cause and a subsequent effect. I have not taken upon me to say *consequent*. I leave others to say that; but I will proceed to show you how these things do act on the minds of religious but untaught people. In this instance I am happy to be able to take my example from a Church in communion with our own. It was a grand idea in a Church so poor, so desolate as that of Scotland, to attempt to build a cathedral; it was an offering to GOD, like that of the widow's mite; but, like the widow's mite, though precious as an offering of faith, it is poor in worldly wealth. You must not imagine the Dean and Canons of St. Ninian's at all like the richly endowed Dean and Canons of an English cathedral; but if they are not like them in endowment, neither are they like them in their works. They are none of them rich rectors, with canonries superadded, visiting their cathedral for three months in the year; they are canons performing the duties of canons; one presides over the mission, one takes charge of the choral arrangements, one superintends the school, and one manages the internal economy of the college. St. Ninian's is what our cathedrals were once, before their revenues became an object of political or private patronage, and what they must be, and will be, again.

The story I am going to tell you happened since my visit there last summer, and therefore I will not vouch for the accuracy of all the details; the main facts are as I state them.

For several days the members of St. Ninian's College had observed three or four men, very regular at their morning and evening services; who they were nobody knew, but they were evidently countrymen, and not over well dressed; they appeared ignorant, or at least unaccustomed to what they saw, but were very attentive and respectful. One evening the canons, on entering the choir, remarked that the whole nave was filled with strangers, not one of whom seemed ever to have been at church before; they did not know when to stand, or when to kneel, or when to sit, but they were trying their best, and watching what the regular congregation were doing; while among them, these three or four strangers, who had by this time learnt something of cathedral worship, were seen directing the movements of the rest.

In the evening a deputation waited upon the Dean: "They were people living at a distance, employed, they said, upon some public works (to the best of my recollection they were quarriers); there were as many as two thousand of them, and as they had no minister, or indeed any form of religion whatever, they had determined to send some of their number to Perth to see (as they expressed it) what sort of religion was best for them; they had visited, they said, the Presbyterian places of worship, both free and established, and did not much like them: they had visited an Episcopalian church, of which I, having visited it also, can testify that the service was performed in a very high and dry way indeed, and they did not like that much better; and that now they had visited the cathedral. They had not, they said, the smallest difficulty in making up their minds about which looked most like the worship of GOD, and now, having brought their friends to confirm their choice, they had on deliberation determined that a deputation should be sent to the Dean, begging him to send one of his canons to organize them a church."

FOR THE YOUNG.

SOME LEAVES FROM THE BOOK OF NATURE.

THE UNKNOWN LAND.

"But now they desire a better country."
—Hebrews xi. 16.

It mattered not to the Sedge Warbler whether it were night or day!

She built her nest down among the willows, and trees, and long thick herbage that bordered the great river's side, and in her sheltered covert she sang songs of mirth and rejoicing by sunlight and moonlight.

'Where does the great river go to?' asked the little ones, as they peered out of their nest one lovely summer night, and saw the moonbeams dancing on the waters as they hurried along. Now the Sedge Warbler could not tell her children where the great river went to, so she laughed, and said they must ask the sparrow who chattered so fast, or the swallow who traveled so far, next time one or other came to perch on the willow-tree to rest—'And then,' said she, 'you will hear all such stories as these!'—and thereupon the Sedge Warbler tuned her voice to the sparrow's note, and the little ones almost thought the sparrow was there, the song was so like his. All about towns, and houses, and gardens, and fruit-trees, and cats, and guns: only the Sedge Warbler made the account quite confused, for she had never had the patience to sit and listen to the sparrow, so as really to understand what he said about these matters.

But imperfect as the tale was, it amused the little ones very much, and then they tried to sing like it, and sang till they fell asleep; and when they awoke, they burst into singing again, for, behold! the eastern sky was red with the dawn, and they knew the warm sunbeams would soon send beautiful streaks of light in among the reeds and flags that sheltered their happy home.

Now the mother bird would sometimes leave the little ones below, and go up into the willow-branches to sing alone; and as the season advanced she did this oftener and oftener, and her song was plaintive and tender then, for she used to sing to the tide of the river as it swept along she knew not whither, and think that some day she and her husband and children should all be hurrying so onward as the river hurried,—she knew not whither also,—to the Unknown Land whence she had come. Yes! I may call it the Unknown Land; for only faint images remained upon her mind of the country whence she had flown.

At first she used to sing these ditties only when alone, but by degrees she began to let her little ones hear them now and then,—for were they not going to accompany her? and was it not as well therefore to accustom them gradually to think about it?

Then the little ones asked her where the Unknown Land was. But she smiled, and said, she could not tell them, for she did not know.

'Perhaps the great river is traveling there all along,' thought the eldest child. But he was wrong. The great river was rolling on hurriedly to a mighty city, where it was to stream through the arches of many bridges, and bear on its bosom the traffic of many nations; restless and crowded by day; gloomy, dark, and dangerous by night. Ah! what a contrast were the day and night of the mighty city, to the day and the night of the Sedge Warbler's home, where the twenty-four hours of changes GOD has appointed to nature were but so many changes of beauty!

'Mother, why do you sing songs about another land?' asked a young tender-hearted fledgling one day. 'Why should we leave the reed-beds and the willow-trees? Cannot we all build nests here, and live here always? Mother, do not let us go away anywhere else. I want no other land, and no other home but this. There are all the aits in the great river to choose from, where we shall each settle; there can be nothing in the Unknown Land more pleasant than the reed-beds and the willow-trees here. I am so happy!—Leave off those dreadful songs!'

Then the mother's breast heaved with many a varied thought, and she made no reply. So the little one went on.

'Think of the red glow in the morning sky, mother, and the soft haze—and then the beautiful rays of warm light across the waters! Think of the grand noon-day glare, when the broad flags and reeds are all burnished over with heat. Think of these evenings, mother, when we can sit about in the branches—here, there, anywhere—and watch the great sun go down behind the sky; or fly to the aits of the great river, and sing in the long green herbage there, and then come home by moonlight, and sing till we fall asleep; and wake singing again, if any noise disturb us, if a boat chance to paddle by, or some of those strange bright lights shoot up with a noise into the sky from distant gardens. Think, even when the rain comes down, how we enjoy ourselves, for then how sweet it is to huddle into the soft warm nest together, and listen to the drops pattering upon the flags and leaves overhead! Oh, I love this dear, dear home so much!—Sing those dreadful songs about another land no more!'

Then the mother said—

'Listen to me, my child, and I will sing you another song.'

And the Sedge Warbler changed her note, and sang to her tender little one of her own young days, when she was as happy and as gay as now, though not here among the reed-beds; and how, after she had lived and rejoiced in her happiness many pleasant months, a voice seemed to rise within her that said—'*This is not your Rest*'! and how she wondered, and tried not to listen, and tried to stop where she was, and be happy there still. But the voice came oftener and oftener, and louder and louder; and how the dear partner she had chosen heard and felt the same; and how at last they left their home together, and came and settled down among the reed-beds of the great river. And, oh, how happy she had been!

'And where is the place you came from, mother?' asked the little one. 'Is it anywhere near, that we may go and see it?'

'My child,' answered the Sedge Warbler, 'it is the Unknown Land! Far, far away, I know; but *where*, I do not know. Only the voice that called me thence is beginning to call again. And, as I was obedient and hopeful once, shall I be less obedient and hopeful now,—now that I have been so happy? No, my little one, let us go forth to the Unknown Land, wherever it may be, in joyful trust.'

'*You* will be with me';—'so I will,' murmured the little Sedge Warbler in reply; and before she went to sleep she joined her young voice with her mother's in the song of the Unknown Land.

One day afterwards, when the parent birds had gone off to the sedgy banks of a neighboring stream, another of the young ones flew to the topmost branches of some willow-trees, and, delighted with his position, began to sing merrily, as he swung backwards and forwards on a bough. Many were the songs he tried, and well enough he succeeded for his age, and at last he tried the song of the Unknown Land.

'A pretty tune, and a pretty voice, and a pretty singer,' remaked a magpie, who unluckily was crossing the country at the time, and whose mischievous spirit made him stop to amuse himself, by showing off to the young one his superior wisdom, as he thought it.

'I have been in many places, and even once was domesticated about the house of a human creature, so that I am a pretty good judge of singing,' continued Mr. Mag, with a cock of his tail, as he balanced himself on a branch near the Sedge Warbler; 'but, upon my word, I have seldom heard a prettier song than yours—only I wish you would tell me what it is all about.'

'It is about the Unknown Land,' answered the young Warbler, with modest pleasure, and very innocently.

'Do I hear you right, my little friend?' inquired the magpie, with mock solemnity. 'The *Unknown* Land, did you say? Dear, dear! to think of finding such abstruse philosophy among the marshes and ditches! It is quite a treat! And pray, now, what is there that you can tell an odd old fellow like me, who am always anxious to improve myself, about this Unknown Land?'

'I don't know, except that we are going there some day,' answered the Sedge Warble, rather confused by the magpie's manner.

'Now that is excellent!' returned the magpie, chuckling with laughter. 'How I love simplicity! and, really, you are a choice specimen of it, Mr. Sedge Warbler. So you are thinking of a journey to this Unknown Land: always supposing, of course, my sweet little friend, that you can find the way to it, which, between you and me, I think there must naturally be some doubt about, under the circumstances of the place itself being unknown! Good evening to you, pretty Sedge Warbler. I wish you a pleasant journey!'

'Oh, stop, stop!' cried the young bird, now quite distressed by the magpie's ridicule; 'don't go just yet, pray. Tell me what you think yourself about the Unknown Land.'

'O you little wiseacre, are you laughing at me? Why, what can *anybody*, even so clever a creature as yourself, *think* about an *unknown* thing? You can *guess*, I admit, anything you please about it, and so could I, if I thought it worth while to waste my time so foolishly. But you will never get beyond *guessing* in such a case—at all events, I confess *my* poor abilities can't pretend to do anything more.'

'Then you are not going there yourself?' murmured the overpowered youngster.

'Certainly not. In the first place, I am quite contented where I am, and, in the second place, I am not quite so easy of belief as you seem to be. How do I know there is such a place as this Unknown Land at all?'

'My father and mother told me that,' answered the Sedge Warbler, with more confidence.

'Oh, its father and mother told it, did they?' sneered the magpie, scornfully. 'And it's a good little bird, and believes everything its father and mother tell it. And if they were to tell it it was going to live up in the moon, it would believe them, I suppose?'

'They never deceived me yet!' cried the young Sedge Warbler, firmly, his feathers ruffling with indignation as he spoke.

'Hoity, toity! what's the matter with my dainty little cock? Who said your father and mother *had* ever deceived you? But, without being a bit *deceitful*, I take the liberty to inform you that they may be extremely *ignorant*. And I shall leave you to decide which of the two, yourself; for, I declare, one gets nothing but annoyance by trying to be good-natured to you countrified young fellows. You are not fit to converse with a bird of any experience and wisdom. So, once for all, good-bye to you!'

And the magpie flapped his wings, and was gone before the Sedge Warbler had half recovered from his fit of vexation.

There was a decided change in the weather that evening, for the summer was now far advanced, and a sudden storm had brought cooler breezes, and more rain than usual, and the young birds wondered, and were sad, when they saw the dark sky and the swollen river, and felt that there was no warm sunshine to dry the wet, as was usual after a midday shower.

'Why is the sky so cloudy and lowering, and why is the river so thick and gloomy, and why is there no sunshine, I wonder?' said one.

'The sun will shine again to-morrow, I daresay,' was the mother's answer; 'but the days are shortening fast, and the storm has made this one very short, and the sun will not get through the clouds this evening. Never mind! the wet has not hurt the inside of our nest. Get into it, my dear ones, and keep warm, while I sing to you about our journey. Silly children, did you expect the sunshine to last here for ever?'

'I hoped it might, and thought it would once, but lately I have seen a change'; answered the young one who had talked to her mother so much before. 'And I do not mind now, mother. When the sunshine goes, and the wet comes, and the river looks dark, and the sky black, I think about the Unknown Land.'

Then the mother was pleased, and, perched upon a tall flag outside the nest, she sang a hopeful song of the Unknown Land; and the father and children joined—all but *one!* He, poor fellow, would not, could not sing; but when the voices ceased, he murmured to his brothers and sisters in the nest—

'This would be all very pleasant and nice if we could *know* anything of the Land we talk about.'

'If we were to know too much, perhaps we should never be satisfied here,' laughed the tender little one who had formerly been so distressed about going.

'But we know *nothing*,' rejoined the other bird; 'indeed, how do we know there is such a place as the Unknown Land at all?'

'We *feel* that there is, at any rate,' answered the sister-bird. '*I* have heard the call our mother tells about, and so must *you* have done.'

'You fancy you have heard it, that is to say,' cried the brother, 'because she told you. It is all fancy, all guess-work; no knowledge! I could fancy I heard it too, only I will not be so weak and silly; I will neither think about going, nor will I go.'

'*This is not your Rest*,' sang the mother, in a loud clear voice, outside; and '*This is not your Rest*,' echoed the others in sweet unison; and '*This is not your Rest*,' sounded in the depths of the poor little Sedge Warbler's own heart.

'This is not our Rest!' repeated the mother. 'The river is rushing forward; the clouds are hurrying onward; the winds are sweeping past, because here is not their Rest. Ask the river, ask the clouds, ask the winds where they go to:—Another Land! Ask the great sun, as he descends away out of sight, where he goes to:—Another Land! And when the appointed time shall come, let us also arise and go hence.'

'Oh! mother, mother, would that I could believe you! Where is that other Land?' Thus cried the distressed doubter in the nest. And then he opened his troubled heart, and told what the magpie had said, and the parent birds listened in silence, and when he ceased—

'Listen to me, my son,' exclaimed the mother, 'and I will sing you another song.'

Whereupon she spoke once more of the land she had left before; but now the burden of her story was, that she had left it *without knowing why*. She "went out not knowing whither,"—in blind obedience, faith, and hope. As she traversed the wide waste of waters, there was no one to give her *reasons* for her flight, or tell her, 'This and this will be your lot.' Could the magpie have told her had he met her there? But had she been deceived? No! It was the voice of kindness that had called her. When she came to the reed-beds she knew all about it. For then arose the strong desire to settle. Then she and her dear partner lived together. And then came the thought that she must build a nest. Ah! had the magpie seen her then, building a home for children yet unborn, how he would have mocked at her! What could she *know*, he would have asked, about the future? Was it not all *guess-work*, fancy, folly? But had she been deceived? No! It was the voice of Kindness that had told her what to do. For did she not become the happy mother of children? And was she not now able to comfort and advise her little ones in their troubles? For, let the magpie say what he would, was it likely that the voice of Kindness would deceive them at last? 'No!' cried she; 'in joyful trust let us obey the call, though now we know not why. When obedience and faith are made perfect, it may be that knowledge and explanation shall be given.' So ended the mother's strain, and no sad misgivings ever clouded the Sedge Warblers' home again.

Several weeks of changing autumn weather followed after this, and the chilly mornings and evenings caused the songs of departure to sound louder and more cheerily than ever in the reed-beds. They knew, they felt, they had confidence, that there was joy for them in the Unknown Land. But one dark morning, when all were busy in various directions, a sudden loud sound startled the young ones from their sports, and in terror and confusion they hurried home. The old nest looked looser and more untidy than ever that day, for some water had oozed in through the half-worn bottom. But they huddled together to it, as of old, for safety. Soon, however, it was discovered that neither father nor mother were there, and after waiting in vain some time for their return, the frightened young ones flew off again to seek them.

Oh! weary, weary search for the missing ones we love! It may be doubted whether the sad reality, when they came upon it, exceeded the agony of that hour's suspense.

It ended, however, at last! On a patch of long rank herbage, which covered a mud bank, so wet that the cruel sportsman could not follow to secure his prey, lay the stricken parent birds. One was already dead, but the mother still lived, and as her children's wail of sorrow sounded in her ear, she murmured out a last, last gentle strain of hope and comfort.

'Away, away, my darlings, to the Unknown Land. The voice that has called to all our race before, and never but for kindness, is calling to you now! Obey! Go forth in joyful trust! Quick! Quick! There's no time to be lost!'

'But my father—you—oh, my mother!' cried the young ones.

'Hush, sweet ones, hush! We cannot be with you *there*. But there may be some other Unknown Land which *this* may lead to'; and the mother laid her head against the wounded side and died.

It was before the sunbeams could pierce the heavy haze of the next autumn morning, that the young Sedge Warblers rose for the last time o'er their much loved reed-beds, and took flight—"they knew not whither."

Dim and undefined hope perhaps they had that they might find their parents again in the Unknown Land. And if one pang of grief struck them when these hopes ended, it was but for a moment, for said the brother bird—

'There *may* be some other Unknown Land, better even than this, to which they may be gone.'—*Scottish Ecclesiastical Journal.*

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TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*

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Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.

Application for admission to be made to the principal, or to the Subscribers.

REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, Kensico.
NEHEMIAH SEARLES, North Castle.

The undersigned, convinced of the importance of CHESTER FEMALE INSTITUTE, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.

JONA. M. WAINWRIGHT, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
WM. CREIGHTON, D.D., rector of Christ church, Tarrytown.
ROBERT W. HARRIS, D.D., rector of Grace church, White Plains.
JOHN MCVICKAR, D.D., Professor, &c., Columbia College, N. Y.
ALFRED H. PARTRIDGE, rector of St. Matthew's church, Bedford.
CHAS. H. HALSEY, rector of Christ church, New York.
JOHN WELLS MOORE, rector of St. Luke's church, Somers.
BENJ. M. YARRINGTON, Rector of Christ church, Greenwich, Ct.

Ap 16–tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-street.
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Joseph S. Barker, 212 Front-st.
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Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Courtlandt-st.
Gordon W. Burnham, 175 Broadway.
Walter W. Conklin, 155 West-st.
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Moses A. Hoppock, 230 Fulton-st.
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Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
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GEORGE W. SAVAGE, Secretary.

Ap26 1y C. V. B. OSTRANDER, President.

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.

Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.

For circular, stating terms, &c., address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y. Ja29–1y

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. OLSSEN, A.M., Principal.

The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary.

C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.

JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.

GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

CLOCKS FOR CHURCHES, Public Buildings, Vestry and Session Rooms, Railroad Stations, Offices, &c. Also Regulators for Jewellers and Astronomical purposes.

The undersigned having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials (for illuminating) similar to those in the City Hall, New York, furnished. Address

SHERRY & BYRAM, Oakland Works, Sag Harbor, New York.

"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American.* mar1–6m

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by

Jan 1D–1y LUCIUS HART.

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.

The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.

Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.

The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.

In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.:—WELL-MADE GOODS.

Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.

☞ No deviation from marked prices.

ALFRED MUNROE & CO., 441 Broadway,
(Between Howard and Grand Sts.,) New York.

ALFRED MUNROE,
WM. D. ABRATT.
Jan 1D–1y

THE CHURCH SCHOOL, southwest corner of Fourteenth-street and Seventh-avenue.

This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.

The School year is divided into two sessions of five months each. First session commences May 1, second December 1. Vacation during July and August.

Parents and sponsors are invited to call and examine our arrangements.

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

HOME INSURANCE COMPANY, CAPITAL, **Five Hundred Thousand Dollars.** Office No. 10 Wall street. This Company insures Buildings, Merchandise, Household Furniture, Ships in Port and their Cargoes and other Property against Loss or Damage by Fire on favorable terms.

DIRECTORS:

Simeon L. Loomis,
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Charles P. Baldwin,
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Amos T. Dwight.

SIMEON L. LOOMIS, President.

May28–3m$ CHARLES J. MARTIN, Secretary.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stamping Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.

PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.

ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre street, near Centre street Depot.

Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., MRS. MARY PROAL JUDSON, Principal.

The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.

Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

SOMETHING FOR THE YOUNG.—The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

TERMS—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. July 17, 1852—tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5–tf

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid,		32,300 00	1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72	216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	1,559,092

Nett accumulation	$1,559,092 12
Amount of dividends and interest paid out of previous accumulations to date	316,616 61
	$1,875,708 73

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Seth Low,
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ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
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J. P. BRADLEY, Mathematician.
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853.

President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: JAMES WARREN, 54 Front street.
2d " " THOMAS P. CUMMINGS, 82 Beaver street.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THOMAS F. FRANK, 67 Varick street.
Treasurer: CHARLES P. BURDETT, 74 South street.

Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

President: ALFRED G. STEVENS, 43 Fulton street.
1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl St., near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.

mar1–p JOHN HECKER, Proprietor.

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